

United Methodist Reporter

Oct 5, 1984

'Distortion' in Korean st

By ROY HOWARD BECK
and ROBERTA B. SAPPINGTON
Associate Editors

The mission study materials on Korea to be used by local United Methodist Women groups this year offer a severely distorted view of the church there, in the view of numerous Korean church leaders and U.S. missionaries.

Both the editor and publisher have responded that the materials weren't necessarily intended to provide a balanced overview of the church but to introduce the "cutting edge" of theological thought in Korea.

"The book has a bias," admitted Peggy Billings, editor of the main study book, "Fire Beneath the Frost," which is drawing most of the criticism. That bias is noted in her introduction in the book. (Ms. Billings was a missionary to Korea 1952-63 and is chief executive of the World Program Division of United Methodism's General Board of Global Ministries.)

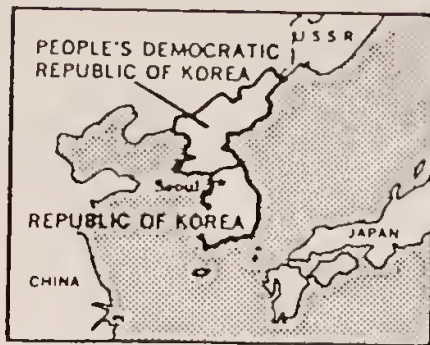
Focus said too narrow

That bias is very damaging to U.S. Christians' understanding of the Korean church, said the executive secretary of the Methodist Council of Bishops in South Korea (Republic of Korea).

The Rev. Jae Joon Lee told the Reporter in Seoul, Korea, recently that Methodist leaders there are disturbed that the study materials focus on the small percentage of Korean Christians who are political activists and who espouse what one missionary called "a kind of Korean liberation theology."

The human-rights-dominated materials trace the history of Korea and the church there primarily by looking at the "common people" of South Korea, how they have been exploited by Chinese, Japanese, Russian and now U.S. entities and how they have responded.

The title of the book reflects its thesis



that beneath the cold control of the people by successive invaders and now by their own military government and multi-national corporations, there burn fiery passions for freedom and self-determination among oppressed peoples.

"When we read the main study book, we were very upset" by what U.S. church materials are telling U.S. church members about Korea, said Mr. Lee, saying his comments reflect the opinions of the bishops and other major Methodist leaders in Korea.

Tens of thousands of U.S. mainline Protestant women's groups are set to use the materials as part of their annual ecumenical studies.

Mr. Lee said the activist Christians who often are persecuted for their human rights work are an important part of the Christian community. But U.S. Christians also should be told about the vast majority of Christians who are moving toward a more humane society in a slower and more indirect way, he said (see UMR, Sept. 28, for his description).

Groups using the study materials will find almost nothing about the majority of the "people of God" in Korea who are distinguished by deep spiritual growth, explosive evangelism and methodical training in Christian lifestyles, Mr. Lee said.

Ms. Billings said the Friendship Press committee which chose her as editor dictated criteria for the book. "One of the desires of the committee was to try to look at minjung theology and introduce it to the United States and Canada as a possible theology for Korea."

Korean advisers anonymous

The United Methodist missionaries told the Reporter that they couldn't understand why Ms. Billings and the committee of representatives of more than 20 denominations chose authors who haven't lived in Korea for many years.

"It could be that our selection of authors was tilted," Mr. Kaiser acknowledged. But he said the study committee followed its usual procedure of working in tandem with Christian leaders in the nation being studied.

Korean Christians approved the selection of authors and the criteria for the book," he said.

Who were those Korean advisers?

Mr. Kaiser said by mutual agreement with those persons, their names are not to be divulged because of church-state problems in Korea. The Korean advisers were picked with the help of agencies

Some missionaries say they are teaching courses by saying, "This is the way the book writers see it; this is the way we see it."

That's fine, Ms. Billings said: "You should supplement the material in any way you want. Argue with it if you want to."

Critics say study groups can get a more balanced view of the Korean church by reading articles in the September issue of *New World Outlook* (published by the Board of Global Ministries) on Korean class meetings. The *United Methodist Women's Response* magazine also ran many supplementary articles on Korea in the May and June issues.

Some critics suggested that study groups would be helped by using the book, "Caring, Growing, Changing: A History of the Protestant Mission in Korea," by Martha Huntley. The book about missions before 1910 was written under the direction of an Asian organization and is being published by Friendship Press, said the publisher, Mr. Kaiser.

"I think the jury is still out on the validity of the study materials," Mr. Kaiser said. "There are limitations to how much one can say in a book. Korean Christians are a very divided group. We have put our emphasis on those on the cutting edge in their society."

Study materials claimed

And what little is written about the majority of Korean churches is generally negative, complained a group of United Methodist missionaries to South Korea who expressed serious disagreement with the materials during a missionary conference this summer in Pennsylvania.

"The Koreans have so much to teach Americans," said missionary Margaret Moore. "It grieves the Koreans to have that ignored."

Rare for church to object

For church leaders in a nation being studied to object to the study materials is rare, the publisher said.

"I'm not immediately able to give another example of this happening," said Ward Kaiser, publisher of the mission studies which each year focus on a different geographical region and are published by Friendship Press of the U.S. National Council of Churches.

In a Reporter article in July 1982, Mr. Kaiser was quoted: "There's no way we'll write about them (churches in other nations) without their support." He said last month that still is the policy.

The final paragraph of Ms. Billings' introduction to "Fire Beneath the Frost" expresses hope that the book will increase understanding between Christians in Korea and North America. "Most of all, I hope Koreans will recognize themselves in these pages and will feel that our 'aim for reality' has been achieved."

Minjung theology said obscure

Why, then, was the book written about the views and activities of only a tiny minority of Korean Christians? asked six missionary couples in a special session with Ms. Billings at the summer missionary conference in Pennsylvania.

"The focus of the book leaves the impression that one theology — the minjung theology — is the overall theology in Korea, and it isn't," Margaret Judy said.

The missionary couples — recently returned from Korea where some were born and where all have spent much of their lives — said they had not heard of minjung theology until they saw the mission study book. The Rev. Carl Judy said he had to call several Koreans before he found someone who had even heard of minjung theology.

Minjung (meaning "people" or "masses") theology is defined in the book as being a theology enveloping the pains and sufferings of the poor and oppressed masses.

Ms. Billings told the missionaries, in the Pennsylvania meeting which she opened to the Reporter, that minjung theology has been internationally known since the 1981 Christian Conference of Asia and subsequent publications on the theology.

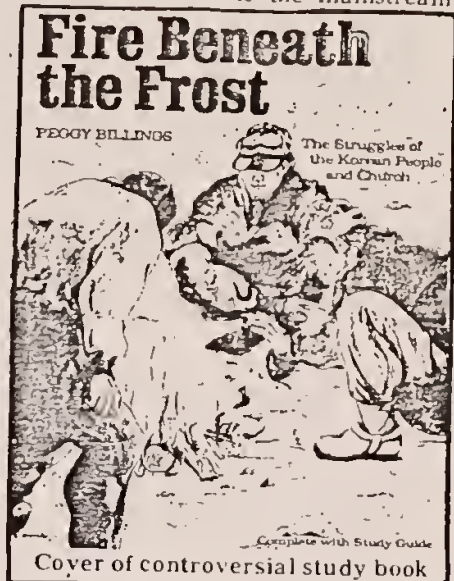
such as the United Methodist Board of Global Ministries, he said.

U.S. "clique-listening" charged

A major leader in the Korean Christian women's movement told the Reporter in Korea that she has little faith in the way many U.S. church leaders choose spokespersons from Third World churches.

Asking not to be identified by name, she said U.S. church leaders, particularly from some New York-based agencies, tend to practice "clique-listening."

"They breeze into Seoul and talk to the same clique of a few people who they know agree with their American theology and politics and then go back and say that's what the church here says." They seldom talk to the mainstream



church leaders or the pastors or the other leaders who they know have different opinions, the Methodist laywoman said.

"I'm not a conservative here," she said. "I know this (Korean) government is a dictatorship. But it isn't as narrow or simple as the book implies."

Long-time United Methodist missionary to Korea Don Sansom said "Fire Beneath the Frost" doesn't accurately reflect the whole situation in Korea today. But he said some Korean leaders think government officials may feel extra pressure toward democratization if they see that American Christians are reading material that is so severely critical of them.

Ms. Billings told the displeased missionaries that she was willing to distribute to United Methodist Women groups any supplementary study material which critics might write.

But the missionaries and some church leaders in Korea told the Reporter they don't think they'll have the time to write well-documented resources in time to be used by the study groups.

The 18th
Annual Meeting of
the Association
of
Korean Christian Scholars
in North America, Inc.

Theme:

KOREAN CHRISTIANITY: Past, Present and Future

ABSTRACTS

Stony Point Conference Center
New York, May 24-26, 1984

"Missionaries and the Korean Church"

Jai-Keun Choi
Boston University

Evaluation of the one hundred-year history of the Korean Church should begin with the demythicization of missionaries and their work. Missionaries and their work have been glorified and mythicized as a result of their overwhelming influence on the Korean Church. Criticism is regarded as taboo, yet proper evaluation of their role demands that the entirety of their work be exposed to careful scrutiny. Such criticism does not necessarily reduce their achievement, nor does it deny their contribution to Korean society. It is not anti-missionary, nor is it anti-church, and it is certainly not anti-American. On the contrary, as the Korean Church celebrates its centennial anniversary, appropriate reevaluation of missionaries and their work will point the way to a better understanding of Church history.

"The Early Period of Korean Protestant Churches and the Paekchong: the Untouchables of Korea"

Soon Man Rhim
The William Paterson College
of New Jersey

The Paekchong of Korea formed a lowly social class comparable to the untouchables of India and the Eta of Japan. In this paper the experience of early Korean Protestant churches will be examined in their relationship with the social outcasts in traditional Korean society.

"The Korean Immigrant Church and Korean Ethnicity"

Ilsoo Kim
Drew University

This paper will explore the sociological factors for the explosive growth of Korean Protestant churches in the United States in the context of both Korean church history and Korean immigrants' exigencies in the United States. Korean Religions and organizations will be examined and presented as a factor for the growth. How Korean immigrant churches form a special Korean community and support Korean culture and nationalism will also be explored as a Korean way for sustaining Korean ethnicity.

"The Triumph of the Propaganda: A Critical Inquiry in to 'Koreanized Democracy' under the Park Regime"

Jae Hyun Nam
Korean Methodist Church
in Mansfield, Ohio

The purpose of this essay is to bring out the nature and characteristics of the socio-political ideology of the Park, Chung-hee Regime. In order do this, we shall deal with the problems of the self-representation and self-justification of the Park Regime in relation to Korean culture and history. The major conclusion of this study is that "Koreanized Democracy" is essentially foreign to the cultural-political norms of Korea, and therefore, inauthentic to its genuine political tradition.

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"Minjung Theology and Praxis"

Chang-Won Suh
Union Theological Seminary

This paper explores that how Minjung Theology seeks to transform the existing contradiction of Korean society into a process of liberation. It insists that Minjung Theology therefore must be a theology that enhances the elimination of suffering and the full humanization of Korean people.

"Theological Reflections on Unification of Korea
(or A Korean Theology toward Unification of the Nation)"

Keun Soo Hong
Boston University

The Korean Christianity in its beginning stage played a role as major spiritual impulse and driving force for Koreans' movement to restore freedom and national independence from a foreign imperial rule. Today the Korean Church, marking the first centennial year of its history, has a new historical mission for Korea, i.e., to bring the divided nation into one nation. The Christianity, with its good news to give hope for and promise of the liberation from every form of oppression and with its gospel to reconcile humans to God and to one another, can play a historical role to reconcile and mediate Koreans in the South and North, separated for nearly half a century. With the formulation and development of a theology toward the unification, the Korean Church should be able to meet God-assigned mission to lead its people out of the land of 'Egypt' (the divided Korea) toward the promised land of 'Canaan' (the unified Korea). This is the greatest challenge and historical test the Korean Church faces at this particular point of history.

"The Centenary of Korean Protestant Church-its theological
Retrospect and Prospect-"

Ko Kwang Kim
Korean United Methodist Church
of Santa Clara Valley

Since Korean protestant churches are now celebrating its centennial history, this seemed a good opportunity for the development of theology in Korea to look back critically at the past and at the same time to look forward at the future. It is the fact that Korean church has been grown in her number as one of the miracles of the history of Christian mission, yet its theological development did not come up to that point. 1984 has to be a year of transition of trends of Korean church and her theological characters.

Korean church, on the one hand, has been captured by the narrow dogmaticism, and on the other hand, she did not open up her eyes to the long history of Christian church as a whole and its theological traditions. What is quite clear from this look at the past is that theologians in Korea should much more concern about philosophical discipline for the overcoming of the dogmaticism, and they should be more conscious of Catholic church and its theology for the development of an ecumenical theology. It is for the development of Korean theology in the depth by more philosophical discipline and for the development of an ecumenical theology in which every theologian must do something in their cultural and social contexts.

"Taoism and Jesus-Phenomenon"

Nosoon Kwak
Sharon United Methodist Church
of Chicago

Basically unlearning is the milieu of Taoism, like a foggy mountain. Accumulation of knowledge is not regarded as worthy. Hence, you cannot expect any academic "Christology" from a Taoist mind, when he is encountered with the "Jesus" data in the NT writings. Yet he values "flying without wings" and "wisdom without learning," and will be attracted to the one of whom his disciples claimed to have witnessed his "ascending to the heaven" and whom his townspeople sarcastically described as "unlearned." A man of Taoism values non-doing, let-go, and will be attentive to the one whose philosophy of life is summed up as "not mine, but Thy will." Thus encountered with the "Jesus Phenomenon," a Taoist would smell, breathe in and absorb it into his ontology, just as he would do with a bird, a flower, or a setting sun. Then he will breathe out some "words," the necessary evil, out of his being now enriched and substantiated by the "spirit of Jesus Phenomenon." This process, this approach is what we need in this age of dead-ended Western Christian theology. Just as Greek gestalts have been used as enzymes to digest "Jesus" into noun and logic-oriented "Christology," can't we raise the lantern of Taoism to take a different look at the face of Jesus?

"From Immigration to Pilgrimage"

Sang Eui Kim
First Korean Presbyterian
Church of Minnesota

This paper is consisted of two main parts: an analytic and a constructive one. The analytic part attempts to analyze and give a critical assessment of the so-called "Immigrant Theology" as put forward by Dr. Sang Hyun Lee of Princeton Theological Seminary. We note here in the Immigrant Theology a liberal use of mixed metaphors and this paper attempts to make a clear distinction between immigration and pilgrimage. On the basis of the distinction made between immigration and pilgrimage, the constructive part tries to determine a God-given duty for the pilgrims. We draw upon the Biblical idea of reconciliation as the first step towards world peace. The result of this study, we hope, would advance a more appropriate as well as a more sound theology for the Korean immigrants in the United States.

"The Markan Community and the Johannine Community"

Joong Suk Suh
Korean Church of New Jersey

The purpose of this presentation is to compare the characteristics of the Markan community with the Johannine community which were excommunicated and separated from a larger society, and to define how they related to the world, how they interpreted legal and scriptural tradition, what their mission was, how they were to endure the difficulties ahead, how they were to preserve their integrity, and by doing so, to explore the biblical foundations for Minjung Theology.

BALANCING THE BOOK

(A response to "FIRE BENEATH THE FROST" by Peggy Billings)

It is not uncommon for people to disagree with the content of a book. This is certainly the case with this Korea mission study source. This book definitely needs a balancing viewpoint to counter strong statements and opinions which emerge from a bias which the writers admit. (pg. 2 - Col. 2 - line 3)

Such a response is prepared with a great deal of reluctance, since several of the writers are either former colleagues or esteemed acquaintances. Their experience and scholarship qualify them for profound insights and intellectual perception which should be given serious consideration.

But since the symposium editor in the introduction (pg. 2 - col. 2 - line 3) admits the material was written from a biased viewpoint, readers deserve an alternate perspective for balance and completion.

From an academic perspective, how astounding for authors writing for the broad spectrum of thought within our churches to admit their material is one-sided and incomplete! A balanced document should have been designed in the first place because its use was intended for the whole range of thought among our church people!

So this response is an all-too-brief attempt to humbly point out where the author's bias is showing and suggest balance to complete the picture. For example:

(1) "MINJUNG" THEOLOGY - is the constantly recurring emphasis which the writers infer they desire to indoctrinate the thinking of Korean Christians.

e.g. (pg. 2 - introduction - Col. 2 - line 1) "This theology of the situation, though presently lacking in influence in Korea, COULD be the starting point for a truly Korean theology." (underline mine)

(pg. 13 - col. 1 - line 6) "Christians need to look critically at the history of Korean Protestant churches from the perspective of the 'minjung.'"

(pg. 2 - col. 2 - line 3) "Admitting bias, this book examines 'minjung' theology from the assumption that it COULD become a starting point for change in Korea."

Again the writers seem to be in the posture of indoctrinating Korean Christians with their concept of theology rather than reporting on the actual situation.

This development of a people's (minjung) theology is contrary to the traditional formation of Christian Theology. Historical, systematic theology is Biblical Theology, growing out of the Biblical revelation of the great concepts of God, Christ's redemptive event, salvation, forgiveness, regeneration, etc. The Christian Theology is a timeless core of content, universal, eternal. The priority of Biblical Theology is an unaltering imperative if we are to maintain a foundational Christian identity and character, recognizable to Christians everywhere.

Without this core or center, theological thinking would become the victim of every person's whim or bias or aberration. THERE IS FIRST A CORE OF CONTENT; A FOUNDATION OF TRUTH, WHICH SOURCE IS BIBLICAL AUTHORITY AND REVELATION, A BIBLICAL THEOLOGY, not a 'theology of revolution, Political Theology, Liberation Theology, Black Theology, the Theology of Hope, and evolved "minjung" theology from their own situation.' (pg. 23 - col. 2 - line 19ff)

Having said this, with this core of Biblical Theology, the great Christian concepts MUST then be applied to each unique national situation, cultural background

and political conditions, social problems. The Christian Gospel focuses the light of its judgment on all systems, injustice, suffering, disenfranchised, poverty, etc.

The order is crucial:

Biblical Theology	resulting in	Applied Theology, rather than
Situational needs	resulting in	Theological formation.

One exponent of a 'people's (minjung) theology in a publication "Asian Rights Advocate" expressed this thought thus:

"The church can't save people. It is persons giving up all and becoming one with the people which can bring salvation. Look at Jesus! When you have nothing, there is nothing else to give up. So you give yourself, and you have Life."

"It is a political interpretation of Korean Christian experience which has opened up a new framework for looking at the whole of historical Christianity in Korea." (pg. 4) (ASIAN RIGHTS ADVOCATE - Vol. 8, No. 6 - June, 1984)

This expression of religious thought formation is, in its classical form, humanism of the most brazen sort, completely omitting Christo-centric discipline and the centrality of the Cross, the central Christ-event, and displacing Biblical authority and revelation.

(2) LIBERATION THEOLOGY, though not identified overtly in the book, but by inference and deduction from certain quotations in the book, appears to be the basic premise from which the writers evaluate events and interpret history. This is a thought coming out of Latin America, where Catholic leaders in the midst of repressive political situations view the Christian faith as a liberating force from oppression. Quotations which expose this system are:

(pg. 16 - col. 1 - line 21) "The fact that the Bible was translated into the vernacular Korean script meant the (people) minjung had direct access to the liberating message of the Scripture." "Therefore the ultimate source of political consciousness of Korean Christians during this period (Japanese occupation) was the Gospel itself. The Bible was accepted as a book of hope and liberation by the politically frustrated Koreans." "One of the favorite stories was the Exodus."

(col. 2) "To the extent Korean Christians saw a liberating message in the Bible, they became actively involved in various social-action programs in the church."

The cornerstone Scripture of this system of thought is Luke 4:18-19:

"The Spirit of the Lord is upon me; he has appointed me to preach Good News to the poor; he has sent me to heal the broken-hearted and to announce that captives shall be released and the blind shall see, that the downtrodden shall be freed from their oppressors, and that God is ready to give blessings to all who come to him."

The social-political liberation of this system is stressed so profoundly that the personal, spiritual redemptive aspect of the Christian faith is obscured and submerged. Liberation Theology proponents will not admit this, but their priorities and emphases cause evangelical leaders to need to search intently to find the evidence of the aspect of personal redemption under all the verbiage and activity.

Notice! (pg. 15 - col. 2 - line 1) "When the church stressed the importance of the separation between politics and religion, the Christians were led to focus only on personal spiritual salvation. Under this ethos, Christian dualism and partial salvation were stressed."

As in the comment on the previous people's (minjung) thought, there is an order of priority in theological progression; namely, personal, redemptive faith is the prior necessity, followed by social/political transformation. Wesley's priorities

are appropriate today as a necessary corrective--namely,

"CHANGED PEOPLE ARE REQUIRED TO CHANGE SOCIETY."

A by-product of Liberation Theology proponents is to allow this basic current thought to svalute past events and re-interpret history. Authorities refer to this as "revisionist history." Therefore from these basic 20th century assumptions, for example, the motives and methods of 19th century missionaries are viewed with suspicion and condemnation.

(3) MISSIONARY MOTIVATION - is subjected to scrutiny and criticism in the book.

(pg. 11 - col. 2 - lines 23) "The missionaries reflected most of the social prejudices of their time."

"Racism was reflected in their Western prejudices against 'heathen' ways and cultures."

"Missionaries believed not only that Christianity and white Western culture were one and the same thing, but were also superior."

(pg. 14 - col. 2 - lines 47) "The churches which sent the missionaries to Korea were not politically minded. In fact, they were very apolitical and ahistorical."

(pg. 15 - col. 1 - lines 38) "This was the first wave (1901) of the missionary's attempt to depoliticize the early Korean Christians."

To cast suspicion on the motives and methods of the pioneer missionaries is a great disservice to their dedication and insight. It should be no surprise that they were products of their culture at that time as modern missionaries reflect the insights of this day. With decades of cultural studies and cross-cultural contacts, that there has been cultural adjustments and adaptation and acceptance progressively during the century, should be expected and come as no surprise. To look at 19th century motives and methods through 20th century insights is unfair, un scholarly, and ungracious, somewhat arrogant.

Actually, the commitment and Spirit-leading of the early missionaries to Biblical mission mandate for that day was probably as profound then as now, maybe more. Hopefully that progress in human relations will continue to grow, 20th century mission motives will probably be subject to critical scrutiny by 21st century missionologists.

(4) CHURCH GROWTH - is viewed with suspicion, questionable motives and cause for concern.

(pg. 23 - col. 2 - lines 40) "Most of the churches are more concerned about numerical growth and less concerned about qualitative church renewal."

(pg. 24 - col. 1 - lines 4) "Church leaders today are tempted to devote total energy to such numerical growth even at the expense of the quality of life in the church as the body of Christ." "Numerical church growth has a problematic character."

These remarks from one of the Korean authors indicting the motives of Korean church leaders are harsh and ungracious. Church analysts would consider uncommon church growth with cautious concern that these masses swarming into the churches are adequately cultivated and assimilated firmly planted in the church community. Many pastors care about the new believers being adequately trained and instructed to become committed, serving Christians.

(5) CHURCH CHARACTER - is described in certain periods in very unkind, derogatory terms.

(pg. 18 - col. 2 - line 13) "A Korean church historian recently portrayed the salient character of the Korean churches in the 1920's as that of "ghetto"... "A 'ghetto-mentality' which viewed Christianity essentially as a Sunday-centered religion."

"Fundamentalism and 'other-worldliness' took deep root in the soil of Korean churches."

(Pg. 19 - col. 2 - line 1) "By emphasizing the significance of being spiritually blessed and equal, Korean churches unintentionally served the vested interests of the Japanese imperialists."

All that many Koreans did to sabotage the Japanese occupation, the accusation of 'serving Japanese imperialist interests' (though unintentionally) would be regarded with revulsion and disgust by Korean nationalists.

Then, (pg. 21 - col. 2 - line 40) the church's posture during the Rhee regime is evaluated such:

"This period was indeed a shameful period in church history."

Though the church was acquiescent during the Rhee regime, the role of the church could have been evaluated in somewhat more diplomatic and considerate language. The statement is a severe judgmental attitude.

The character of the Korean church in the present period of development is viewed with similar severity.

Characterizing present church growth:

(Pg. 24 - col. 2 - line 10) "The social character of such churches can be best described as anti-people oriented, anti-nationalistic (or pseudo-nationalistic) and anti-democratic."

(line 27) "These churches are also anti-minjung in that they form a silent alliance with the rich and powerful."

(line 30) "They please the ruling groups by deliberately avoiding affairs of state. They take pleasure in blessing the powerful at mass rallies... In turn, they are praised by the government as models of what churches should be." "Romans 13:1-7 is quoted.

(pg. 25 - col. 1 - line 1) "To these Christian McCarthyists, the government policy of anti-communism is the main business of government.

(line 10) "They also preach a false sense of nationalism."

(line 14) "This reasoning is in line with... the Unification Church of Rev. Moon."

(line 21) "Christians who willingly or unwillingly contribute to the perpetuation of the division cannot claim to be nationalist or patriotic Koreans."

(Lines 7 - Col. 2 - pg. 24) "This church growth strategy can result in exploitation of the poor and powerless and those out of favor with the regime."

(line 6) "Political authoritarianism was mated with religious authoritarianism."

These are drastic, indicting condemnations. The reference is about the non-ecumenical churches and equates their concepts with fundamentalism with the new added element of 'positive thinking' which the writer states was taken from government slogans. Church growth was the result of this emphasis on positive thinking, the writer indicates.

What more damning phrase could the writer use than 'Christian-McCarthyists' and

KOREA HERALD Oct. 24, 1984

Seoul: the once-small city on the Han

Former U.S. diplomat returns to find Korea bristling with technology

The writer was formerly with the American Embassy in Korea in the capacity of cultural attache in the 1950s and early 1960s. He recently made a visit to Korea again after some 12 years.
— Ed.

By Gregory Henderson

Special to The Korea Herald

The cavernous sweep of firmly-constructed halls at Kimpo Airport greets us. Behind acres of smooth-sliding, automatic doors the mind remembers in disbelief the burned-out hulk of the primitive Japanese building there in 1950 with the corpses of Oldsmobiles driven on June 28th by embassy colleagues who then threw away the keys. Nor, behind the bustle, day and night, of this place, does one forget the silence of north Korea's Sunan Airport.

Passport control glances down, then grasps the phone. Out of nowhere a wraith appears and I catch a mumbled 'send him.' Control grounds the phone; we are urged on, quietly. Tumult beyond the doors; we are in the arms of friends. After 21 years for my wife, 12 years for me: a wakeful Rip van Winkle; an Urashima Taro.

A broad highway pierces the night where no road was, over a bridge undreamed of, but now called 'Grand.' Are there 11 bridges over the Han with two more being built or already 13 adopting two more?! I remember Ambassador Mucci's intrepid GI driver, Warren, making Kimpo from the Chongdong residence in 12 minutes in 1948 on only one bridge — past bullock carts and, oh yes, that roped dead tree where Shaman performed. Now, with a dozen greater — 'grander' — bridges it takes three times as long. But then we were the only cars on the road, pretty much; and if we met another by good luck we knew it was Mr. Kim's on the way to seeing Governor Koo; or, perhaps, Mr. Shin seeing Mayor Yun. By their cars shall ye know them: the bumps pitched all into our ken. We knew buildings, too, and

who owned any 'big' one; now, when I ask our young guide who owns a large high-rise, she blinks in disbelief at the question. "How would I know that?" Seoul is no longer a village; I am just a ghost; tapping insensibly at its door.

Off in the night lies Yoido, a nameless sandbar with a small U.S. airstrip in my day. Had anyone lived there, we would have called him a 'somnom — island yoke' — in the old parlance and he would have been indigent and alone. Now half the upper middle class seems to live there in serried apartment-ranks of fairly self-satisfied prosperity, each building numbered as if it were a regiment. The National Assembly, lightly exiled there, displays itself in a structure like a table with an eggcup upside down on top of it. A brand-new insurance skyscraper lifts 53 stories festooned with lights improbably into the night. Yoido?

On the other side where memory recalls empty air, a thousand lights glint, each with someone's hope, pride, television — and mortgage — underneath. A thousand visitors, mostly Japanese — arrayed with more chic than Americans — are being bowed into great hotels lit, cooled or heated every yearly minute and bowed again upstairs in luminous, music-bathed elevators in the best Tokyo Department store manner by well-trained squadrons of attendants drilled to smile and eschew tips. Outside, endless cars and taxis sweep drive and street save those chocked by giant bulldozers and derricks relentlessly building the new Korea and engulfing great swatches of the old. Giddy, all these new lights? "I laugh to see them whirl and flee like a swarm of golden bees." How ironically stands Shelley here!

But flee they improbably do. Suddenly,

as we drive, all blink and go out. Sirens wail; searchlights sweep the night. Then silence, beautiful, ominous silence, envelops us. Of course they are all gone: they could not exist, I thought:

"Our revels now are ended. These presences

As I foretold you, were all spirits and

Are melted into air, into thin air;

And, like the baseless fabric of this vision,

The cloud-capped towers, the gorgeous

palaces...

Like this insubstantial pageant faded,

Leave not a rack behind.

As if lassoed, our car creeps with chance companions to the Han's bank under willows even younger than Pyongyang's; the city is gone. An occasional lighted train roars out of the cavern of the night. Different dreams of the past float back to us two: for wife, 1944 Berlin under Anglo-American bombing raids; for me, the steep summer 1948 decline of Seoul into darkness and candlelight as the Soviet Occupation severed the Yalu-bestowed electricity. As if out of the Han's stream, now softly audible in the silence beside us, the memory of the Korea we knew rises again through the night. And all this glitter, this improbability we have seen, has vanished as we thought it must as lying beyond credence. Is it to dream or to reality that the new sirens now rouse us?

The rabid Confucianists of early Yi times half a millenium ago misguidedly robbed Korea of those Buddhist and Shaman festivals which had brought communities and classes together as Gion even today unites Kyoto. Now air-raid drills alone fill the old folk festival void. Our chauffeur and guide seem conscience-stricken lest our initial opulent impression of their new city dim. Yet this sudden eruption of civic discipline, disruptive to all else, brought us three alone, among all these millions, truly and poetically home: back to the earth we had known, the once-small city beside the Han.



Henderson

Presbyterian College and Theological Seminary
장르회신학대학
GRADUATE SCHOOL CHURCH LEADERSHIP CENTER



NEWSLETTER — December 1984

Dear Alumni/ae, Supporters and Friends,

Greetings from Seoul. As the year of 1984 approaches an end we want to give thanks to God and to you for your prayers and concern over the past year.



Beginning in August the Presbyterian Church of Korea, along with many other denominations, celebrated 100 years of Protestant Christianity in Korea. Marked by numerous conferences, rallies, crusades and commemorative services, the international church leaders in residence have had opportunities to participate in many history-making events.

Overseas visitors and guests who visited our seminary during these festivities have expressed an interest in the Graduate School's Church Leadership Center. One group from the Presbyterian Church in the U.S.A. presented, on behalf of the Women of the Church, a gift of over \$400,000 to be used towards a new building, program development, and scholarship assistance. With the help of this generous grant we look forward to breaking ground for the new building in the spring of 1985.

In September we welcomed four new church leaders to our program: Rev. O.K. Klu, from the Evangelical Presbyterian Church of Ghana; Rev. N. Gan Tang Gun, from the Baptist Church of Burma; Mr. Thepupa Swuro, from the Baptist Church of Nagaland, India; and Ms. Lakshmi Daniel from the Church of South India.

This semester we also welcomed three visiting professors: Dr. H.S. Wilson and his family from the Synod of Serampore, Church of South India; Dr. and Mrs. Oscar J. Hussel from Columbia Theological Seminary in Decatur, Georgia, Presbyterian Church (U.S.A.); and Dr. Robert Worley from McCormick Theological Seminary, Chicago, Presbyterian Church (U.S.A.).

Since our last letter, we have received correspondence from alumni/ae informing us about their present ministries. The following is a sampling of how and where our alumni/ae are serving the Church.

Rev. Romeo Serto ('81) from Northeast India has recently been accepted into the Ph.D. program in Missiology at Fuller Theological Seminary in the U.S.A., beginning in September 1984.

Rev. Ronald Adhikari ('82) from Aizawl, India and his wife have been appointed as O.M.S. missionaries to the Philippines where they will work as an evangelism and church planting team.

In addition to being the Dean of the Kendari Presbytery, Rev. F.N. Boonde ('82) of South-East Sulawesi, Indonesia has been engaged as the Secretary of the Commission on Lay Training, Witness and Interchurch Relationships of GEPSULTRA since 1982. His work involves the organization of Christian families, farmers, labourers, youth and women into support and witness teams. He also assists with leadership development among underprivileged students, acting as Chairman of the Scholarship Committee. Lastly, Rev. Boonde participates in rural community development, especially among transmigrants from Java and Bali.

Rev. I.D. Maganji ('82) from Madar Pradesh, India is overseeing five congregations affiliated with the Church of South India and in one of his charges a new Christian school for poor children has been approved by his Diocese.

In addition to serving a 1500-member congregation in Medan, Rev. Longge Karosekali ('82) of Indonesia is teaching in the Theological Seminary of ABDI SABDA and is a part-time lecturer on Christianity at a nearby Methodist University.

Rev. Andar Ismail ('83) from Jakarta, Indonesia is now attending the Presbyterian School of Christian Education in Richmond, Virginia where he is a candidate in the Ed.D. program.

Mr. Budihardjo ('83) of Indonesia is working as Secretary in a Bible College in Lawang where he also teaches Missiology and Church Administration.

After a temporary job as Christian Education Counselor for an Indonesian Oil Company, Rev. Els Tarumaseley ('83) of Indonesia has returned to her teaching post at the theological seminary in Ambon. She also acts as a consultant to churches on other islands in the Moluccas.

Ms. Aram Pamei ('84) of Northeast India is now working as the Women's Secretary for the Manipur Baptist Convention in Northeast India which involves administrative duties, church visitation and leading seminars for women. In February 1984, Ms. Pamei presented a paper at their Triennial Fellowship Meeting entitled, "Our Church's Response to the Women's Struggle."

Rev. L.N. Kasamba ('84) of Uganda returned to his position as Chaplain to students and staff at Makerere University in Kampala.

Rev. R.R. Lolly ('85) of Northeast India returned to his position as Finance Secretary for the Manipur Baptist Convention. Their projects include the upgrading of a Bible School to the level of a Theological College and a new Christian boarding school for girls. Rev. Lolly hopes to publish a small book on church growth in Korea.

Rev. K. Shanpru ('85) of Meghalaya State returned to India to resume his work as an ordained minister to the Presbyterian Youth Fellowship, and is responsible for students on ten college and university campuses.

During his studies at this seminary, Father George Birungyi ('85) of Uganda also served as the Associate Priest for the International Catholic parish in Seoul. He was offered an opportunity to visit the U.S. where he is serving as a parish priest in Long Island, New York before pursuing doctoral studies.

Rev. Angolwisye Malambugi ('85) of Mbeya, Tanzania has recently returned and been appointed Vice-Chairman of the Moravian Church of Southwest Tanzania.

As we look toward the future in our planning and expansion please remember us in your prayers. With all hopes for a most effective ministry.

Sincerely,

Dr. Chang Whan Park
President

Dr. Cyrus H. Moon
Director



표어: 성숙해 가는 교회

오늘의 말씀

그리스도를 위하여 너희에게 은혜를 주신 것은 다만 그를 믿음뿐 아니라 또한 그를 위하여 고난도 받게 하심이라
 (빌립보서 1:29)

For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake,
 (Philippians 1:29)



원로목사 한 경 직

담임목사 박 조 준

수석부목사 한학수
 부목사 오김이
 윤두현 오김이
 임신영 김노홍
 허남기 김홍이
 정종필 오김이
 유공기 강휘
 오김이

교구신도사 박우영
 박한이 서임룡
 이서임류송이
 호김박신아
 숙수 태영명
 우석 호련식
 국 인준
 중성화 회경
 중근 영광상
 방강 김배이
 김진전 박김김강

기도원 목사 부서 전도사
 문제득 이김승조
 세성 김성방
 철모한 이김이
 원근 김이이
 국일 승환
 일명 명
 부 서 세 도

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 강감김집
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 영광홍
 김백김
 내영
 윤영일
 영광홍
 문유
 김준

대한예수교 장로회 영락교회

Pastor Ementus Rev. Hoo, Kyung Chik, D.D. / Pastor Rev. Park, Cho Choon, LL.D.

YOUNG NAK PRESBYTERIAN CHURCH

Judong, Seoul, Korea

서울특별시 중구 저동 2가 69

(대표전화) 273-6301 (교환) 273-6301~18 (야간) 273-6301

표어: 성숙해 가는 교회

오늘의 말씀

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원로목사 한 경 직

담임목사 박 조 준

수석부목사 한학수
부목사 윤두혁
임헌정 오강수
허남기 임영기
정유희 김용강
오김이 김노홍
김이 이

전도사 정호한
우영요 정규상
합이서 임유송
이호김박신
이
성호한 오일태
김중기 옥화현
수주수 태영명
우식호련진
국인준 송성회
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방길배 이김진
전박김김강

기도원 목사 문세득
부서 선도사 이용승
조성상 방한이
김이 이 허
부 서 지 도

신사 (목사) 동민성호 (신도)
사신동덕성 (명) 영원성
대 학회 영배 대
홍영민
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윤용박 오 기 정 장 수
성

수원상 차문현준
성동준 신승영
영광중 문유
김장길 김택길
백양

대한예수교 영락교회
장로회

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Korea
Times

Dec. 16, '84

(第三種郵便物認可)

Foreigner Involved

Police Investigating Mass Sales of False Diplomas

The Seoul Metropolitan Police are investigating a theological seminary on charges of having milled out unauthorized degrees in divinity and philosophy, it was learned yesterday.

Dean of a U.S. seminary, identified as Rev. Dale Davis, 48, is banned from leaving the nation in connection with the case, police sources said.

Police are also after the Rev. Chon Hae-ryong, 49, director of the Korean branch, and the Rev. Shin Yong-son, 44, director of the Taegu chapter of the seminary, for the inquiry.

Davis and Chon allegedly founded the seminary called the overseas mission training center without taking legitimate proceedings in 1982 as if it were a branch school of an American seminary allegedly located in California. However, the American seminary is not on the list of higher educational institutions in the United States.

The Korean seminary has since engaged in giving away various degrees including doctoral ones for the past two years allegedly in return for money.

As many as 100 clergymen were learned to have been granted degrees by the seminary, police, said.

Police said the seminary accepted money ranging from 300,000 won to two million won in return for granting degrees.

According to police, the tuition fee for a

semester in the one-year doctoral course was about 350,000 won to 650,000 won.

A professor at Kyemyung University in Taegu said he rejected an offer of a doctoral degree for 700,000 won.

The Rev. Davis is reported to have visited the nation on a total 17 times since the inauguration of the seminary in Korea in 1982. And he often used hotel rooms for awarding the degrees, police said.

Most of the people given the degrees by the seminary are clergymen.

Harvest International Bible Institute and Theological Seminary

FOUNDED IN 1962

LOCATED AT 7272 CERRITOS AVENUE, STANTON, CA 90680

Affiliated With, as the Educational Organ of the Harvest International Ministries

The Board of Directors of Harvest International Bible Institute and Theological, Seminary, upon the recommendation of the Faculty and by virtue of the power and authority vested in them have hereby conferred on

You Sung Kim

*The Degree of
Bachelor of Theology*

The person upon whom this is conferred has satisfactorily met the necessary qualifications and should be ever mindful of their obligation to God, the Church, and their fellow man.



In recognition there of, and
In witness whereof we have ascribed our signatures and
affixed the seal of the
Harvest International Bible Institute and
Theological Seminary

this 9 day of December 19 87
Don Dale Davis President
Dr. Kent Davis Vice President
Francis J. ... General Secretary

Dr. Chun Chae-Ok, prof. Ehwa Univ., Seoul

11/17/85

- Ehwa - largest women's university.

I Brief history - early background

- Korean women feel as Christians they're living two generations simultaneously. They are receiving the Word and immediately pushed to share the Word.

A. Christianity brought great changes to Korean women.

1. - women became aware that they have souls also
- equality before God.

2. - women were allowed to go out to a public place - church

3. - women were allowed to learn how to read and to write.

- prior knowledge of their mother tongue was prohibited

∴ Christianity began to uplift women's social status.

- On the whole this is an undisputed fact.

B. Women began to promote missions. Immediately began to work in missions.

- women actively responded almost at once.

C. Women's role before Christianity.

- women's oppression primarily to Confucian thinking:

- "women were tools of labor and pleasure."

- women's role was simply to serve. No unique identity.

- women were called by their son's name

- women appeared in public w/ face covered.

- if women had a son, they had a meaning to life. They were secure. Without a son, a woman was socially despised w/out a son.

- Women strongly identified w/ God sending His only son. They understood what a sacrifice was entailed.

- Women - though dependent on men - were the ones who managed the household. Women had a very strong influence in family decisions.

70% of Korean church is women. Women responded and then influenced their families.

women have been very effective in planting the churches.

- women - though not the earning member - were mainly responsible for holding the "purse". Xian giving was done by women.

D. Women's experience was strongly Shamanistic.

Confucianism - more mens' religion.

Shamanism - more womens' religion.

- women had an outlet in this - in the rituals, etc.

Women understood God in terms of blessings. What God could do for them: to meet their needs. Their understanding of God was limited. God was object of worship in order to receive from Him.

- Concern wasn't w/ who God is.

E. Korean women in pioneering stage of Korean church.

- piety - personal evangelism stressed.

- education, medicine & evangelism were emphasized by missionaries in the first years.

by 1900, womens' role in church planting was very active.

- going out and evangelizing.

- revival of 1907 - 2 women eager to pray. Result was Bible studies → meetings → revival.

- women searched Scriptures; united for fellowship.

- emphasis on forgiving sins.

- For first time women related beyond their own families. For the first time there was fellowship and community outside the family.

- Women are the ones who should be speaking of "han". They have always been oppressed.

- women could release their feelings. They could sing, they could cry, etc.

- They had some freedom. They had an outlet.

But - lack of understanding, education, theology limited their perspective of the faith. The whole counsel of God wasn't known to them.

- so while women were becoming Xians, the result was escapism, mystical union w/ Christ, irrationality.
- There was a quick response, but something was lacking.
 - no depth of understanding.
- New pattern emerged w/ single women evangelists.

Revival in 1907

- missionaries encouraged forgiving attitude. Discouraged Korean Xians from standing up to oppression. Didn't want to risk their harm.
- no systematic organization against Japanese. Encouraged submission and obedience to Japanese. said would help in modernization,
 - weakened consciousness of Korean people.
 - Tried to spiritualize everything and endure it.

II. Korean women in Japanese Occupation

- indifference - weaker stand.
- more emphasis on social work & education.
- itinerant social work.
 - one record of a woman who visited 1481 homes in a year with 31 converts.

- 1885 - Ewha University began with one woman. ^{Scranton} Ms. ~~Stanton~~ began it. Couldn't even find "Ehwa" means pear blossom.
- outreach to poor women and orphans.
- began very humbly.

Today → 4,000 graduates annually
from 1910 → women come from upper class homes as well.

Korea needed change, was ripe for it when missionaries came.

The timing was so appropriate.

- women who went out to university were leaders. They were "new women" They dressed more modern. They had different ways of life.

During Japanese Occupation.

- patriotism and love of Christ went together
 - expression of love of nation was Christianity.
 - Christianity gains great respect
- Women awoke to the national crisis and responded by evangelizing. They believed this would result in liberation.
- colonialism encouraged evangelistic work rather than suppressing it.
- evangelism led later to active political involvement.
- * martyrdom went together w/ missions in Korea.
- following 1919 - women became discouraged.
 - began spiritualizing situations. Felt some helplessness.
 - focused on church + church ministry.
 - quieter, less active.

III Contemporary situation (1945 → now)

- divided situation.
- Divided country; divided church.
 - denominations were imported by American missionaries.
 - church was needed to cry out against the division, instead it perpetuated and caused division.
- Women were victims of the divisions. Despite their hard work in building up the church, they were just split up into different camps.
- At crucial points women become victims of situations.
- Educated women used their gifts not for the struggle, but to raise themselves above the struggle to an aloof and more comfortable position.
- No real move to unite together to meet the problems.
- Gap widens between rich and poor. This is uncomfortable.
- Remarkable growth of Korean economics based on hidden sacrificial work of thousands of women. Same in growing church. It is the women's work.



- 1970's women began to be sent out more actively.
 - sending work by women is fairly recent.
 - women's vision has been involved.
 - not just family and local church.
 - beginning to look beyond into the world situation.
 - women are seeing needs in the world.
 - "the map has come before their eyes."
- over 300 Korean missionaries to 37 countries.
 - numerous societies, etc. However these are still in the first stages.
- Women beginning to write and to form associations.
 - e.g. Council of Women Ministers; Council of Women Theologians.

Questions / Discussion

- forms of ancestor worship exist in Christian homes w/out actual worship.
- women can participate in leadership in some churches.
 - in Presby church women are not allowed to be elders. (60% of Korean church)
 - very few women at decision-making level in the church

"Mudang" - Shaman

We see this in Japan as Shinto

we see it in Hungary as Gypsies.

We see it in American Indians.

- mediator between heaven and earth

☪ heaven

± earth

^ human

☪ → "mudang"

- mediates - Through rituals takes up human needs to heaven. Makes requests -
- counselor - mudang can prophesy as well. Analyze situations and tell people what is remiss.
- women can release herself to the mudang. Outlet for women.
- each ritual is a kut - very expensive. People buy and sell.



example of a *kiut*. Called together at the death of a husband. *Mudang* goes into a trance and speaks to each of the family members on behalf of the dead husband.



* - Christians need to look into counselling to fill the gap in peoples' lives that the *Mudang* solves.

→ Important role of potential counselling.



KOREAN WOMEN IN MISSION

-Dr. Chun Chae-Ok, Professor of Asian Studies
Ewha Womans University, Seoul, Korea

- I. Korean Women in Mission and their Early Background
 1. As recipients of the Gospel
 2. As participants in the pioneering stage of the Korean Church
 3. As church women in the changing Korean society
- II. Korean Women in the Japanese Occupation
 1. Their organized evangelistic outreach
 2. Their involvement in society for the cause of independence
- III. Their Missionary Task in the Contemporary Divided Situation
 1. Some characteristics since 1945
 2. Emphases in the 70s
 3. Understanding their current issues

Background reading:

- Allen D. Clark, A History of the Church in Korea. Seoul: Christian Literature Society of Korea, 1971.
- Harold S. Hong, et al, eds., Korea Struggles for Christ. Seoul: Christian Literature Society of Korea, 1966.
- Wanne J. Joe, Traditional Korea: A Cultural History. Seoul: Chung'ang University Press, 1972.
- Samuel Hugh Moffett, The Christians of Korea. New York: Friendship Press, 1962.
- Roy E. Shearer, Wildfire: Church Growth in Korea. Grand Rapids, MI: Eerdmans, 1966.

N.Y. Times Feb. 18, 1985
A Setback for Seoul

Aides Fear Airport Melee May Harm Nation's Reputation With the World

By CLYDE HABERMAN
Special to The New York Times

SEOUL, South Korea, Feb. 16 — The South Korean Government, after suffering the worst setback to its international reputation in several years, has spent the last few days trying to hold down its losses.

Although insisting that the Government was blameless, some officials acknowledge having been badly embarrassed by the airport roughing-up that security agents gave Kim Dae Jung, the opposition figure, and American supporters who accompanied him home on Feb. 8 from exile in the United States.

The South Koreans' worry was that in a few brief moments at the Seoul airport, they had frittered away some of the overseas good will they had worked hard to build.

Now they had members of the United States Congress and other prominent Americans offering such remarks as, "I saw repression here today." Some South Korean officials said they feared it could only reinforce any impression foreigners have of this country as a harsh place where the police beat people routinely.

Domestically, President Chun Doo Hwan suffered another setback last week when a new opposition party led by formerly banned politicians won a startlingly large number of seats in elections for the National Assembly. As a result, politicians allied with Mr. Kim and other dissidents now have a forum from which to attack President Chun with more impunity than before.

A Blessing in Disguise?

In one sense, the elections may have proved to be a blessing in disguise for Mr. Chun, a way for him to blunt the damage caused by Mr. Kim's stormy homecoming.

Officials immediately pointed to the results of the voting as evidence that democracy does work here and that the elections were, in the most frequently used phrase, "fair and open."

Headlines in the Government-regulated press, running counter to what might have been expected, emphasized not the ruling party's predictable majority but rather the opposition's success. Also well-played was an interview that President Reagan gave a day before the election, in which he said that South Korea "has made great

strides in democracy."

Still, officials recognize that this country is not a democracy in a Western sense, and they said they knew that the airport melee and its reminder of human-rights problems here would probably not be forgotten soon.

From the Government's point of view, the Americans who accompanied Mr. Kim blew up the incident to broadcast their basic anti-Chun message more effectively than they could have done otherwise. True or not, that opinion obscures the fact that physical attacks are not unheard of here. There are periodic reports of police assaults on students and laborers, even if their frequency seems to have declined.

Fracas Not Mentioned in Press

To a degree, some anti-Chun activists were taken aback as much as the Government was by the great attention given in the United States to the airport melee. Not a word about it has appeared in the South Korean press, but some people learned what happened anyway. While they said they were glad to see the Government get a black eye abroad, they were somewhat bemused by the fuss.

Despite the visiting Americans' vivid accounts of "brutal" beatings, no cuts or bruises could be seen. Truly serious beatings that involve Koreans tend to draw far less notice, several dissidents complained.

What has emerged in recent days is a familiar South Korean pattern: on the one hand, officials worry about overseas opinion, and on the other, they have dug in their heels, striking a staunchly nationalistic pose.

After first threatening to send Mr. Kim back to prison to finish a 20-year sentence on a sedition conviction, the Government backed off and promised him a safe return to his house in Seoul, where he remains confined. That pledge was sufficient, officials insist, arguing that the Americans should have obeyed when security forces moved in to separate them from Mr. Kim at the airport. The real point, these officials say, is that the opposition leader is safely home.

According to the Americans, that is only because they were on hand to guarantee it. But to the Government, letting visitors act, in effect, as a private security force would have been an insult to South Korean sovereignty. Mr. Chun would also have looked weak to his military backers. More fundamentally perhaps, this country has had outsiders telling it what to do for almost the entire century, and many Koreans resent it.

Kim's Future

In Mr. Kim, the Government's domestic and foreign policy considerations converge. Now it must figure out its next step, as does he, in his roles as both politician and symbol.

Officials hint that he will be allowed to leave his home before long, and there is even talk that a political ban imposed on him and 13 other dissident politicians will be lifted this spring.

That he still has a following, despite official assertions that he is a "has-been," was evident from the emotional turnout of thousands of South Koreans who tried unsuccessfully to get past troops to see him at the airport.

The Government sees enough of a threat to have kept his name from appearing in print except for a brief news report on his arrival.

For his part, Mr. Kim says it is "too early to decide what to do," other than to repeat what probably are vain calls for a "dialogue" with President Chun.

The threat of reimprisonment lingers, and at the age of 61, he hardly relishes the idea.

"I can endure," he said. "I have endured a long time in such a situation. But I am not seeking martyrdom."

Today we call Jesus the Saviour. But even Jesus attacked the delusion that He would be a "deus ex machina". Furthermore, He did not take advantage of the peoples' exaggerated expectations. Eventually He died as a result of their betrayal. Climbing with His cross to the place of crucifixion, Jesus said to the women who were weeping: "Don't weep for me but weep for yourselves and your children".

Here in Korea we have inaugurated a new President and the interim government of the past sixteen months has come to an end. The nation will be directed by this new President for the first part of the 1980s. I wish him success. He has appealed for the active co-operation of the people. In so far as he is a man of integrity, the people should accord him this co-operation. He knows that without this he cannot lead the nation. He is not a teacher bestowed on us from heaven. He is not the greatest man since Tangun, the mythical founder of Korea. He is not a great hero. Our Korean television coverage of his visit to Washington was ridiculous in that it made the Korean nation appear to be an immature people inclined to demagoguery. He is the ordinary son of a poor and simple farmer. He is a man that we might come across in a bus or a second class train. He is an ordinary man upon whom the responsibility of leadership is laid. Is this a matter of Providence? Or is it a matter of that man's own effort and determination? Whatever it is, for him it will mean costly responsibility. People should not expect him to be the "all-can-do Saviour". Those surrounding him should not disguise him as the one who is capable of everything. In so far as each of his cabinet and advisors do their best, each in his or her own place, then we will have the possibility of mature leadership.

Although another one in his place could also do well in the office of President, the present incumbent will not fail if the people who advise him are frank and forthright enough to tell him when he is mistaken and to point out the occasions when he shows too much pride in his position. At the same time, he will need to be thanked and encouraged for his services when he makes some sacrifice for the peoples' welfare. The President will have need of other than immature, sycophantic advisors.

The great difficulties in the economy, in education, national defense, foreign policy and in harmonizing the deep regional antagonisms of this country will not be solved by one man. Furthermore, as these problems bear heavily upon the very existence of our nation and the peoples' right to live, they will not be resolved without the active participation of the people.

Fostering an ethos in which one shares the joy of the people when a problem is solved and in which one shares the responsibility with them when the difficulties persist, an ordinary man can serve his country in an extraordinary way. But only when people awaken from the messiah complex can effective leadership be developed in Korea. We must remember how the Hosannas of Palm Sunday became the strident "Crucify Him" of Good Friday. People who pin their dreams on a Messiah will also pin their frustrations on a scapegoat.



YONSEI UNIVERSITY
SEOUL, KOREA

OFFICE OF
THE PRESIDENT

February 7, 1985

Dr. Samuel H. Moffett
31 Alexander St.
Princeton, N. J. 08540

Dear Dr. Moffett,

It is my pleasure to announce that Yonsei University will celebrate its Centennial on May 11th of this year. It is the first higher education institution to reach this landmark in modern Korean history.

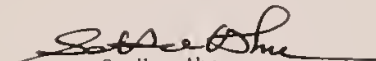
The origin of the university traces back to the Kwanghaewon, the first western hospital, opened by Dr. H. N. Allen of the Korea Mission of the Presbyterian Church in the United States of America, in the spring of 1885. In 1957 this Medical Complex, then known as Severance, united with Chosun Christian University ("Yonhi University" in Korean), founded in 1915, to form the present Yonsei University, one of the outstanding institutions in Korea. The university now has 16 colleges, 7 Graduate Schools, 64 academic departments, 5 teaching institutes and 35 auxiliary institutions, with a teaching faculty of 800 and a student body of 26,000.

In observance of this historic occasion the university is holding a Centennial Convocation at 11 a.m. on Saturday, May 11, 1985. Leading up to this main ceremony the university is conducting an International Symposium on "The University in the Future World" on May 7, 8, and 9, and is preparing a gala musical evening with reception on May 10.

We would be honored if you would attend the Convocation and, if your schedule permits, take part in the commemorative events. Yonsei University will provide your hotel accommodations with meals for this event. Please return the enclosed card as soon as possible, but not later than March 10 so that we can make suitable arrangements for you.

I am looking forward to your joining us at Yonsei in May.

Sincerely yours,


Se Hee Ahn
President

Encls: University at a Glance
Reply Card



ONE OF MANY NEW CHURCH BUILDINGS IN KOREA,
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have full support of three mission-
ary couples and have sent mission-
aries to China, Japan, Mexico, In-
donesia and Thailand.



Nine hospitals in South Korea
founded by Presbyterian missionaries
have just joined together in a cov-
enant to support Korean Christian
medical missions abroad. Each
member of the staff of each insti-
tution, including Kwangju Christian
Hospital, has pledged .5% of each
paycheck to help send equipment,
funds and personnel to other coun-
tries such as Bangladesh.

- Rev. & Mrs. Betty Hambley 10/10/64

We rejoice at what God has
done, is doing and will do in this
country. Some of that story, His

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LABOR AND WAGES IN KOREA

Population and Labor Force Changes

Any discussion of labor has to begin with population. After the devastation of the Korean War, there was a burst of population growth, but since then the rate of increase has dropped sharply.

	Population (000's)	Annual Rate of Increase (%)
1949	20,167	N.A.
1955	21,502	1.00
1960	24,954	3.00
1966	29,160	2.55
1970	31,435	2.24
1975	34,679	1.70
1980	37,449	1.57
1983	39,951	1.58

Despite the reduction in the birth rate arising from an intense and highly successful family planning program, those reaching working age now — about 600,000 a year — were born when the rate of increase was still high. Moreover, an increasing proportion of women is expected to work in the future, although their participation in the labor force was up only marginally between 1965 and 1980. Unemployment, currently at 4.4%, has remained low since 1970, as measured by the ILO definition of unemployment—working less than 15 hours during the week surveyed.

Population over 15 (000's)	Economic activity (000's)	Labor Force Participation Rate (%)	Unem- ployed (000's)	Unem- ployment Rate (%)	
1962	15085	8343	55.3	681	8.2
1965	15937	8859	55.6	653	7.4
1970	18263	10199	55.9	454	4.5
1975	21833	12340	56.5	510	4.1
1980	25335	14454	57.1	749	5.2
1982	26534	15080	56.8	656	4.4

The type of job has changed radically since Korea industrialized. Employment in agriculture, forestry, and fishing rose somewhat in numbers after 1961, but began to decline in 1976. However, as a percentage of all jobs, it has declined steadily from 63 percent in 1963, to 32 percent in 1982. Manufacturing employment has grown steadily from 8 percent in 1963 to 24 percent in 1982. Other jobs, mostly in services, have grown from 29 percent to 47 percent in the same period.

Union membership has grown rapidly with industrial employment. In 1980, sixteen unions were organized in 2618 locals with 948,000 members—37 percent were women. The largest numbers of organized were in the textile, government monopoly, chemical, and motor transport unions. Union membership grew steadily from 1967 to 1979, averaging 9 percent a year, and then fell 13 percent in 1980. In that year, the organized comprised about 10 percent of the 9.044 million people employed outside of agriculture—less than one percentage point more than the proportion in 1969.

Limited occupational data as a percent of total employed show the direction of changes during Korea's development. The decline of agriculture has already been noted, and there has been a drop in the importance of fishing. "Production, transport, and other workers" have increased the most. The next significant increase is in clerical workers, followed by service workers, and lost the broad category of professional, technical, administrative and managerial workers. In short, work using lesser skills has lost place to the more skilled work required in an urban industrial society.

LETTER FROM KEI'S PRESIDENT

John T. Bennett

Korea's successful development since 1964 owes much to the high and growing productivity of its labor force. The country's future growth also depends on continued productivity increases, as well as on the creation of jobs for new workers and on transferring people from low paying jobs to more productive ones.

All of Korea's Five-Year Plans have ultimately taken their growth targets from the need to provide jobs for the growing labor force and to increase productivity and standards of living. The 7.5 percent growth target for GNP in the Fifth Five-Year Plan stems directly from those requirements. It forecasts that the labor force will grow 3 percent a year and without the target GNP growth, enough jobs will not be available. Such a full-employment policy is the most effective kind of welfare program, particularly for a country which started out in 1964 with per capita GNP of \$83 and which—for all of its progress—remains poor, with per capita GNP of \$1671 in 1982.

The Korean labor force displays some unusual characteristics. It has been willing to work longer hours per week than that of any other country surveyed by the International Labor Organization. The work week averages around 50 hours, including regular Saturday work and great amounts of overtime when market demand requires it.

Korean labor has generally been highly disciplined, and much of it is not organized into trade unions. Strikes have been rare. However, management of employees has often been marked by insensitivity to worker's rights or to equity, giving rise to charges of exploitation. For example, government has frequently had to interfere to make sure that workers are paid the wages they are due.

Working conditions have improved greatly in Korea's 22 years of development. The worst have disappeared, simply because otherwise employers lose their workers to competitors. Full employment has meant that workers have alternatives. On average, however, working conditions remain substandard compared to the industrial countries. Industrial accidents are common, pollution and exposure to hazardous substances not infrequent, and the amenities all too scarce. Korea, however, lacks the resources to provide more attractive, safer, or better paying jobs. An alternative to the present situation would have been to keep people in agriculture. However, they would have been underemployed. Each winter and spring some would have gone hungry, and, weakened by malnutrition, died from otherwise curable diseases, as was true in the past.

That has not happened for a long time. Korea's rural population has shared the overall rise of living standards at about the same pace as urban workers. Few developing countries have been able to match that record. Much of the improvement occurred because labor left rural areas, allowing those remaining to work in better balance with land and capital resources.

Many Korean employers have established excellent labor relations, although they are often viewed as paternalistic by Western

standards. This perception misses the pervasiveness of Confucian values in Korean society. Particularly important are those which denigrate conflict and confrontation and prize authority (the government and the employer), and the web of mutual obligations between employer and employee. The best Korean management has sought to create loyalties as strong as those of the family and to provide lifetime employment. Because of competition for skilled workers, however, job changing has proved to be frequent compared both to Japan and the U.S.

Korean employers still have to come to terms with worker organizations. Some would prefer to have none. Others have created company unions or employee associations, recognizing that some form of organization is essential to engender worker discipline and to select legitimate spokesmen for workers. As in other countries, trade unions themselves have not always behaved responsibly or honestly. But the story isn't over and as Korean society evolves, new institutions seem likely to emerge which will display many union characteristics.

The wage policy followed by the Korean government since 1980 has been discussed by economists for many years under the title "wage and incomes policy." The U.S. has given it periodic attention whenever inflation has been running high and the system seemed to be caught in a spiral, with wage increases outrunning productivity improvements.

The basic notion is that GNP (the value of goods and services produced in an economy) is made up of factor costs. Indirect taxes, and depreciation of capital equipment. Factor costs include primarily wages and salaries, proprietor income, rent, interest and profits. Together, employee compensation and proprietor income (they tend to move together) account for about 60 percent of GNP in Korea. If the increase in employee compensation can be kept less than the increase in productivity, the largest cause of inflation will be kept under control.

Wage policy has been the response to inflation from one economic school, generally considered Keynesian. Another policy alternative is monetarism. Here, the argument is that controlling the money supply will force compensating shifts in prices. Because the supply of money is limited, if one price rises another must fall. In order for the total demand, expressed in money terms, to remain unchanged. The argument can be modified to allow for small steady increases in money supply to finance economic growth without a reduction in prices.

It is interesting to note that the Korean government's wage policy uses control of the money supply as one of its levers to guide private employers. It does this both in overall money terms and in terms of commercial bank lending policy. Thus, the banks are not supposed to lend to companies whose debt-equity ratios are too high or when such companies pay wage increases that exceed the norm adopted by the government. On the other hand, companies which are highly profitable achieve acceptable debt-equity ratios and may pay wage increases above the norm.

Occupational Data (%)

Type of Workers	1967	1982	Change
Professional, technical administrative and managerial			
Clerical	3.6	5.5	1.9
Sales	4.6	9.7	5.1
Service	12.6	15.4	2.8
Agriculture and Forestry	5.5	10.0	4.5
Fishing	52.6	29.8	-22.8
Production, transport and others	2.5	1.9	-0.6
	18.6	27.7	9.1

Data from Korea's Survey of Manufacturing and Mining give a more detailed breakdown on employment within those sectors. Trends in the short period covered by these data show a marked decline in employment in mining as contrasted with manufacturing—not surprising in a resource-poor country like Korea. Within mining the most important segment—coal—remained unchanged in amounts, but grew in importance relative to other types of mining. In manufacturing, the most significant change was the decline in the relative importance of textiles and

Employment in Mining and Manufacturing (%)

	1975	1979
Mining, of which	5.5	3.6
Coal mining	59.9	62.5
Metal Ore Mining	12.3	9.7
Other Mining	27.8	27.8
Manufacturing, of which	94.5	96.4
Food, beverages, and tobacco	10.6	8.8
Textiles, apparel, and leather	35.5	30.4
Wood, and wood products	3.7	3.6
Paper and printing	4.9	4.4
Chemicals, rubber and plastic	12.9	12.1
Non-metallic minerals except petroleum and coal	4.3	4.8
Basic Metal Industries	3.3	4.3
Manufacture of fabricated metal, machinery and equipment	20.8	28.2
Other	4.0	3.5

apparel, although employment in that field gained numbers. The second outstanding move was the growth in manufacture of fabricated metal products such as machinery and equipment, reflecting the emphasis given these industries in the Fourth Five-Year Plan. Other changes were comparatively small.

Data on the economically active by age group show substantial changes from 1963 to 1982, but no surprises. A large proportion of the young withdrew from the economically active labor force between 1963 and 1982, undoubtedly in response to growing opportunities for education. Similarly, the percentage of the economically active in the older age groups rose, reflecting improved health and longevity.

The employer-employee relationship has also changed as follows (in percent of the employed):

	1970	1982
Self-employed	34	34
Family workers	27	18
Regular employees	23	32
Temporary employees	5	7
Daily workers	11	9

The most striking variation is in the proportion of family workers and regular employees. The decline in the number of family workers is matched by the rise in regular employees. Family workers are traditionally found in farming, and farming has clearly given way to urban industrial wage employment. It is curious that the other change—the decline in the importance of daily workers—has been matched by the growth in temporary workers. Presumably this represents a modest gain in job security, and probably also improved skills in the labor force, which can demand and obtain job security.

Korea is known for its hard-working labor force. Based on a sample of 15,500 households, the *Annual Report on the Economically Active Population Survey* shows that the work week in all occupations averaged 56 hours a week in 1982. Annual average hours worked per week have gone up since 1970. The only decline occurred from 1979-1981, when output was affected by recession. Agriculture has had a lower average work week than manufacturing or services, undoubtedly reflecting the seasonal nature of much farm work.

Trends in Wages and Productivity

Wage data in manufacturing extend back to 1962, and show that increases have averaged 23 percent. Only in 1963 was the rate of increase below 10 percent. The highest rate occurred in 1974, when it hit 35.3 percent.

Using the consumer price index (and the wholesale index from 1962-1965, when the consumer price index was not available) to remove inflation's effects, the average real increase in wages in manufacturing was 12.8 percent. The extremes were a 21.5 percent increase in 1977 and a decrease of 9.6 percent in 1964. Declines in real wages occurred from 1962 through 1964 but not again until 1980 and 1981.

Data on the dollar value of wages in manufacturing extends back to 1970. In that year, the average employee earned the equivalent of \$541. In 1983 he earned \$3410. While still low by industrialized country standards, this figure represents more than a six-fold increase.

Productivity in manufacturing since 1971 shows an average gain of 10.8 percent a year. The high was 15.8 percent in 1979; the low was 4.5 percent in 1982. The former undoubtedly reflected boom conditions and the attempt to minimize labor use. The 1982 low reflects the recession when companies retained good workers in anticipation of a recovery, although they were not fully employed.

Wage Determination

Because most workers are not organized into unions, there seems little doubt that wages are determined mainly by labor market conditions. Management, it is true, has been organized into the Federation of Korean Employers (FKE) and the Federation of Small Employers. These have acted to formulate a common wage policy in recent years. To this end, FKE has compiled extensive data to influence management and for use in bargaining with unions and for discussions with worker representatives in the Worker-Management Councils. However, actual wages paid by industry have far exceeded the FKE targets. For example, in 1982, the FKE sought to keep wage increases to 9.5 percent, and 6.4 percent in 1983. The Federation of Korean Trade Unions targeted an increase of 25 percent in 1982 and 15 percent in 1983. Actual wages paid in manufacturing increased 14.7 percent in 1982, and 12.9 percent in the first 9 months of 1983.

Government also sought to influence wage bargains, particularly in manufacturing. It tried to lower the rate of wage increases starting in 1981 and has continued using a public information program to tie wage increases in excess of productivity with inflation. The government also applied financial pressure through its control of the commercial banking system, telling companies with high debt-equity ratios that they were in no position to pay large wage increases, at least until they had reduced their debt. Wages, however, did not go down nearly so rapidly as the government had hoped. Several reasons help to explain this. The Federation of Korean Trade Unions strongly protested the Ministry of Finance's involvement in wage determination. Wages include the base rate, bonuses and allowances, and initially government only tried to influence the base rate. Many people believe equity requires that wages move with the cost of living. Finally, companies with planned investments kept pressure on wages, by trying to bid labor, particularly that with skills, away from existing firms.

Although the rate of wage increases has declined, it can be explained mainly in terms of the drop in the rate of inflation. Still, in 1983, after the third year of government wage policy, the increase of 12.9 percent in the first nine months was exceeded by the rise in productivity in manufacturing of 14.2 percent in the first six months of 1983. If the figures held for the balance of the year, wage costs dropped.

Final judgment on the government's wage policy remains to be made. Perhaps wage policy cannot work until a larger number of people conclude that it is fair and effective. In addition, it may need more support from monetary policy than has occurred so far. This latter, however, can be tricky—if monetary policy is too tight, it risks cutting off growth; if too loose, wage policy alone may not be strong enough.

Item	Unit	1983		1984	
		Original	Revised	Original	Revised
Gross national product	\$ billion at 1980 price	70.8	75.0	90.0	93.1
GNP growth	percent	7.5	9.2	7.5	7.5
Per Capita GNP	\$ at 1980 price	1,773	1,877	2,170	2,226
Unemployment rate	percent	4.3	4.2	4.0	3.8
GNP deflator	percent	11.0	2.8	9.5	2.0
Commodity exports	\$ billion at current price	30.5	23.2	53.0	35.7
Commodity imports		34.2	25.0	55.5	35.1
Current account		-8.4	-1.6	-3.6	0.4
Outstanding foreign debts		45.7	40.1	64.5	47.4
Total investment ratio	percent	31.1	26.8	32.5	29.3
Domestic savings ratio		25.7	24.2	29.6	28.6
Overseas savings ratio		5.4	2.9	2.9	0.2

Labor-Management Relations

Labor-Management relations are currently governed by four laws which came into effect in 1980:

1) The Labor-Union Law provides for legal recognition of trade unions and de-certification of the union or its officers if they violate the law. The major change it made was to alter the bargaining unit from the industry to the plant level. This effectively limits the power of the federations on both the employer and employee side, but they still play a role in providing information and strategy;

2) The Labor Dispute Adjustment Law provides for government conciliation before a strike and has made strikes much more difficult;

3) The Labor Committee Law establishes a system of committees representing labor, management, and the public to conciliate disputes;

4) The Labor-Management Council Law requires that plants establish councils with the representatives of both interests to confer and solve problems. They are not, however, to negotiate wages, although in practice they discuss them.

It's not clear how well this new legal system has worked. Although data on labor disputes reportedly declined from 407 cases in 1980, to 186 in 1981, and 57 in 1982, a formally recorded dispute is not the only recourse workers have. Labor turnover in Korea is high, suggesting at the very least that many workers have found new job offers attractive.

Evaluation

Wages result from market forces, though they may be modified by interventions of government, employers, or unions. Such interventions have consequences in what jobs are filled, who is hired, what is produced, and at what price.

Much could be written on whether the labor market operated effectively in Korea. Evidence indicates that people have shifted jobs, spent less time unemployed, acquired skills, worked long hours, earned steadily growing real wages, and consistently produced large gains in real GNP.

Labor market critics say that labor is used wastefully, that wages are too low, that many are in the wrong jobs, that turnover is too high, that motivation can be increased—in short, that Korea can do better. Most Koreans would probably agree, and would respond that they are working on it. Moreover, an objective observer could add: look how far they have come and how fast—who else has accomplished so much?

Description	Year		
	1982	1983	1984
Outstanding foreign debts	37.3	40.1	42.6
Increase rate (%)	14.8	7.5	6.2
Net foreign debts	28.6	30.8	32.3
Short-term foreign loans	14.2	14.1	13.9
Debt service ratio (%)	15.9	15.4	15.7
Domestic savings ratio (%)	21.9	24.2	25.9
Foreign exchange holdings	7.0	6.9	7.3

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KOREA'S ECONOMY

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THIRD QUARTER GROWTH CONTINUES TO SLOW

Economic growth in the third quarter of 1984 slowed but still constituted a respectable performance by U.S. standards. Moreover, early indications were that the fourth quarter would show a revival, putting the year as a whole about on target. Given Korea's heavy dependence on exports and that the U.S. is its principal market, this performance closely paralleled that of the U.S., though at a higher level.

If the third quarter's slowdown in growth reflected that in the U.S., recovery in U.S. growth in 1985 appears to be the key to Korea's prospects next year. Assuming that, Korea's performance in 1985 looks to be quite promising, as there seem to be no problems such as inflation or rapid wage increases to derail expansion.

Overall Activity

The index of leading indicators in the third quarter forecast a slowing of growth, and this was confirmed by the coincident indicators. The leading index, however, would need to continue to decline for several months more to indicate that there would be an absolute decline in output. Given the pick-up in November's exports, this result now seems unlikely.

	Leading Indicators (1980=100)	Coincident Indicators
June	130.1	124.2
July	130.3	124.4
August	129.9	124.7
September	128.0	124.5
October	127.8	125.1
3rd quarter avg.	129.4	124.5
2nd quarter avg.	130.0	124.0

Third Quarter GNP Grows 4.7 Percent

Inflation adjusted GNP growth continued to slip in the third quarter compared to the same quarter in 1983, as it had in the second quarter.

Quarterly Growth Rates in Real GNP
(percent)

	1982	1983	1984
1st quarter	6.0	8.5	9.9
2nd quarter	4.9	9.9	7.4
3rd quarter	7.2	10.4	4.7
4th quarter	4.8	8.7	

Letter From KEI's President

John T. Bennett

With this issue of Korea's Economy, KEI completes its third year. In 1985, we plan to publish on a quarterly basis but at greater length.

This change is motivated in part by the fact that KEI will begin a forum series in Washington, D.C. in order to give researchers on Korean economic subjects an opportunity to present their work. This work is expected to be timely and applicable to current economic issues. The paper presented at the Forum will subsequently be reprinted in the new quarterly.

The first Forum is tentatively planned to explore the work of Dr. Yung Whee Rhee of the World Bank on Korean industrial policies. This work has recently appeared in book form under the title, "Korea's Competitive Edge; Managing the Entry into World Markets" by Yung Whee Rhee, Bruce Ross-Larsen, and Gary Pursell (Johns Hopkins University Press, 1984). It is an exciting description of the particular set of mechanisms and policies Korea followed to achieve its rapid export-led economic growth.

Looking at third quarter growth rates by industrial sector, agriculture stands out by its negative sign, reflecting weather losses in September. All other sectors grew at slower rates than in the first half.

Despite the negative impact of agriculture in the third quarter, it is expected to be positive for the year as a whole, as the rice crop was the highest reported since 1978. Moreover, at 5.7 million metric tons on a milled basis, it was probably the highest on record, since data have been collected more accurately in recent years. Favorable weather at harvest time and improved pest control, as well as a small increase in acreage, accounted for the improvement.

Percent Change in the Industrial Origin of GNP

	1st Half	3rd Qtr	Jan-Sept
Agriculture, forestry, and fishing	2.3	-6.1	-2.2
Mining and manufacturing	14.2	11.6	13.3
Social overhead capital	5.5	4.4	5.1
Other Services	6.3	2.7	5.0

Except for imports, growth rates by category of expenditure were also all down, with exports of goods and services showing the most striking decline.

Percent Change in Categories of Expenditure on GNP

	1st Half	3rd Qtr	Jan-Sept
Consumption	5.9	4.5	5.3
Gross capital formation	10.9	29.3	17.4
Fixed investment	(7.1)	(3.6)	(6.0)
Exports	15.1	1.6	9.2
Imports	9.7	15.2	11.3

The drop in the GNP growth rate from 8.6 percent in the first half to 4.7 percent in the third quarter is accounted for by the 1.4 percentage point drop in the contribution to growth of "Other services", and the 1.3 percentage point drop of "Mining and man-

ufacturing", while the negative growth of agriculture accounted for only 1.0 percentage point.

Percent Contribution to GNP Growth by Sector

	1st Half	3rd Qtr	Jan-Sept
Agriculture, forestry, and fishing	0.2	-0.8	-0.2
Mining and manufacturing	4.9	3.6	4.4
Social overhead capital	1.1	0.9	1.1
Other service	2.4	1.0	1.8
Total growth in GNP	8.6	4.7	7.1

Looking at expenditure on GNP, "Gross capital formation" constituted a strong factor favoring increased growth in the third quarter, but "fixed investment" was down. Thus, the improvement occurred in inventory performance and was probably unintentional; these stocks would have to be worked off before the rate of growth improved again. All other elements of expenditure on GNP were negative or in the case of government consumption, almost unchanged.

Percent Contribution to Growth in Expenditure on GNP

	1st Half	3rd Qtr	Jan-Sept
Consumption	4.7	3.3	4.2
Private	(4.8)	(3.2)	(4.2)
Government	(-0.1)	(0.1)	(0)
Gross capital formation	2.9	7.5	4.5
Fixed investment	(2.6)	(1.3)	(2.1)
Inventories	(0.3)	(6.2)	(2.4)
Exports	6.1	0.6	4.0
Imports	-4.3	-5.5	-4.7
Other	-0.8	-1.2	-0.9
Total growth in expenditure on GNP	8.6	4.7	7.1

Manufacturing and Construction

Third quarter production and shipments in manufacturing fell, while inventories grew, after having been kept under good control in the second quarter.

	Production Index	Shipment Index (1980=100)	Inventory Index
June	163.6	154.8	131.3
July	158.1	150.7	133.9
August	160.8	151.8	136.8
September	151.3	145.5	137.1
3rd quarter average	156.3	149.3	135.9
2nd quarter, 1984	162.8	156.8	131.2
3rd quarter, 1983	140.6	137.3	124.7

The index of production capacity moved up from June to July but then stayed constant throughout the quarter. At the same time, the operating ratio ended the quarter well down, indicating that unused capacity grew.

	Capacity Index (1980=100)	Operating Ratio Index
June	126.6	118.1
July	127.1	115.5
August	127.1	117.3
September	127.1	112.5

Construction activity was also lower as orders dropped 34 percent in value from the second to the third quarter. Total building permits issued were down 27 percent from the second quarter and 18 percent from the third quarter of 1983. The decline was particularly marked in residential construction, where building permits were down 32 percent from the previous quarter. This was believed to reflect the decline in speculative residential building, particularly hard hit by the government's tight money policy and the lowered rate of inflation. On the other hand, tax benefits were understood to be keeping commercial construction relatively active.

The value of machinery orders dropped each month during the quarter but was up 30 percent over the second quarter and up 17 percent from the third quarter of 1983.

Retail sales in Seoul dropped 4 percent from the second to the third quarter but were 7 percent above the third quarter of 1983.

Foreign Trade

Exports during the third quarter rose at a slower rate than in the earlier quarters and this trend continued in October, only to be reversed in November and early December. On a customs clearance basis (usually revised downward), exports during the first eleven months totalled \$26,250 million, up 19 percent from the same period in 1983. Imports during the same period reached \$28,065, a 20 percent rise. Thus, exports for the year reached a valley in the third quarter, but recovered thereafter, so that their performance for the year as a whole was remarkably good.

The balance of payments for the first 9 months shows a current account deficit of \$1.6 billion, \$600 million above the target for the year. By the end of November, this was down to \$1.5 billion and was expected to drop to \$1.4 billion for the year as a whole. Moreover, it was regarded as qualitatively better than in 1983 because it occurred despite higher interest payments, a decline in construction earnings, and no further reduction in oil prices from 1983.

Balance of Payments (Jan.-Sept.)

	1983	1984	% Change
Exports	16,609	19,114	15
Imports	17,877	20,577	15
Trade balance	-1,267	-1,463	15
Invisible trade	-305	-497	63
Net transfers	447	383	-14
Current account balance	-1,127	-1,577	40
Long term capital	486	1,158	
Short term capital	610	-23	
Errors and omissions	-931	-652	
Overall balance	-962	-1,093	
Foreign exchange reserves	6,313	6,905	

The overseas construction industry remains a source of anxiety to Korea, but the news is by no means all bad. The backlog of signed contracts totalled \$24.2 billion at the end of September. At the same time, new contracts in 1984 (through November) reached \$5.7 billion, down sharply from 1983's \$10.4 billion.

Employment of Koreans by the 51 Korean companies operating in 35 countries dropped from 220,000 in 1982 to 180,000 in 1983 and is expected to reach 160,000 by the end of 1984. However, the problem of overdue payments and below-cost bids is being overcome by government help to the industry and hiring more third-country workers. Past experience shows that they provide three quarters of the output of a Korean worker, but at half the cost.

The composition of Korea's exports continues to reflect the rapid rate of growth in heavy industrial and chemical products. However, it turns out that the figures are distorted by the fact that ship exports include the total value of ships which are repaired (as do the import figures). Moreover, the fact that the inclusion of repaired ships was stopped in July makes the 1984 figures incomparable to those for 1983.

Another development has been the recovery in the growth of light industrial products in 1984 over 1983, mainly accounted for by textile exports. Among the heavy industrial products, electronic goods were the star performers.

Exports by Commodity Group

	1983	Jan-Sept	1984
	%	US\$	%
	Change*	Millian	Change*
Heavy industrial &			
chemical products	20	10,765	22
Chemicals	12	340	27
Iron & steel products	7	2,377	2
Machinery	34	730	20
Electronic products	40	2,358	38
Ships	32	3,098	18
Other	3	1,862	44
Light industrial products	2	8,441	20
Textiles	1	5,133	20
Wood & products	-24	134	-16
Footwear	7	1,034	14
Other	3	2,142	26
Raw materials & fuel	40	879	32
Livestock, food &			
consumer	1	906	4
Total	12	20,991	21

*Compared with the same period of the previous year.

Among imports, capital goods rose at the greatest rate, but the figure is again distorted by the inclusion

Imports by Commodity Group

	1983	Jan-Sept	1984
	%	US\$	%
	Change*	Millians	Change*
Raw materials	0	13,321	20
Crude oil	-9	4,424	16
Other	6	8,897	22
Capital goods	25	7,690	47
Machinery	11	2,292	26
Electric & electronic			
appliances	24	2,336	28
Transportation equipment	57	2,561	128
Other	18	501	6
Food	10	1,435	4
Grain	18	836	7
Other	1	599	1
Consumer goods	18	790	19
Total	8	23,236	26

*Compared with the same period of the previous year.

till July of the total value of ships imported for repair. Hence, the data will be very difficult to interpret until corrected. In any case, imports of both capital goods and raw materials rose at an above average rate, while imports of foodstuffs grew in step with overall consumption and those of consumer goods remained relatively small.

Korea's terms of trade improved modestly in the third quarter, as the index of its export prices rose slightly while its import prices remained unchanged.

Quarter	1983	1st	1984	3rd
	4th		2nd	
	(1980 = 100)			
Index of export prices	97.0	96.5	99.7	100.1
Index of import prices	93.9	94.0	94.6	94.6
Terms of trade	103.3	102.7	105.4	105.8

The won-dollar exchange rate depreciated 3 percent from January to the end of October. However, against the index of major currencies in which Korea trades, the won appreciated, though the amount was less than 1 percent. After taking account of the relative prices in Korea and those in its major markets, the real effective exchange rate appreciated 1.9 percent from December 1983 to September.

Still No Inflation

Prices rose at a somewhat higher rate in the third quarter than in the rest of the year, but the increase came mainly in foodstuffs, as a result of bad weather, particularly in September. Thereafter, food prices receded and overall performance improved again.

Indexes of Wholesale and Retail Prices (1980 = 100)

Month	June	July	Aug	Sept	Oct	Nov
Wholesale prices	126.2	126.6	127.6	129.1	128.1	127.6
Food component	123.9	125.3	129.3	135.1	131.0	129.2
Other component	127.0	127.0	127.0	127.0	127.1	127.0
Retail prices	136.9	136.9	137.6	139.2	138.5	138.2
12 month change %	1.7	1.7	2.2	3.2	2.7	2.8

Wage adjustments in manufacturing during July and August, the latest months for which data are available, averaged 10.7 percent. This is well above the 5 percent target, but just about the average historic increase in manufacturing productivity. Moreover, the data measure total compensation, including hours worked, which may account for the above target result.

Unemployment, though imperfectly measured, remained an average 3.3 percent during the quarter, suggesting that while growth had slowed, workers were still finding jobs, even those new to the labor force. On the other hand, much more rapid expansion might put pressure on the available supply of labor, driving wages and prices up.

Monetary and Fiscal Policy Stays Tight

The money supply as measured by both M1 and M2 appeared to be tighter than in any previous quarter. However, this turned out to be deceptive, as the banking system began issuing certificates of deposit in June. These CD's are not included in M2 but because of the higher interest paid on them, attracted

funds from time and savings accounts which are included. Thus, while the banks had the same loanable funds, M2 was lower. It is estimated that the amount involved equals about 3 percent of M2, so that a 9.5 percent rise in M2 during the balance of 1984 is the equivalent of the M2 target of 12.5 percent.

Percent Growth in Money Supply*

Month	June	July	Aug	Sept	Oct	Nov
M1	7.9	3.7	11.1	5.4	5.5	3.5
M2	9.2	7.4	9.5	8.1	8.6	8.6

*Compared with the same period of the previous year

The central government's fiscal performance continued to be excellent for the first ten months. However, the third quarter failed to produce the improvements relative to the same months in 1983 as happened earlier in the year. This number does not take account of all of the fiscal impact of government, since it leaves out government-owned business and certain extra budgetary activities. It does show that the central government continues to pursue successfully its policy of reducing fiscal stimulus, allowing the monetary authorities to get a firm grip on monetary policy.

Central Government General Account Surplus (billion won)

Month	June	July	Aug	Sept	Oct	Year to Date
1983	-277	401	232	-152	566	310
1984	-123	364	21	-92	263	650

Interest rates on corporate bonds moved up in the quarter, reflecting growing business demand. This demand was particularly strong from the large companies whose borrowing from the banking system was curtailed by the government in order to help small or troubled companies. Additional measures to nudge the system toward market rates, Korea's long-term objective, included raising the ceiling on rates banks could charge one percentage point to 11.5 percent and adjusting other rates.

1984 Yields on Corporate Bonds

Month	June	July	Aug	Sept	Oct	Nov
Yield (%)	13.7	14.0	14.5	14.6	14.6	14.9

Foreign Investment

During the first ten months of 1984, foreign investments approved by the government totalled \$376 million, 41 percent above all of 1983. U.S. businesses accounted for \$168 million of the total and Japan, for \$150 million. The largest amount, \$125 million, went to machinery industry projects, \$116 million to hotels (motivated mainly by the 1988 Olympics in Seoul), and \$60 million to electronics manufacture.

At the same time, Korea has continued to invest abroad at a growing rate. Since 1968, \$438 million (on an actual investment basis) has been placed in 435 new activities or expansions. Of the largest amounts, \$165 million has been devoted to mining, \$72 million to manufacturing, \$56 million in forestry, \$55 million to foreign trade, \$35 million to construction, and \$20 million to real estate. By region, it was well diversified, as \$144 million was placed in North America, \$99 million Southeast Asia, \$80 million in Oceania, \$54 million in Latin America, and \$32 mil-

lion in the Middle East.

Government policy in the long run is to remove all restrictions on its companies investing abroad. For the time being, however, approvals are designed 1) to assist manufacturers to overcome protectionism, 2) to strengthen smaller businesses by helping them increase in size and profitability, and 3) to discover and exploit raw material sources and thus make their supply secure.

Prospects

While final figures are still some months away, it looks now as if 1984 will turn out to have been close to the government's target of 7.5 percent. Inflation as measured by the consumer price index will have been kept below 2.5 percent, year over year. The current account will have improved modestly, though less than the target. Moreover, both exports and domestic activity look to be going into the New Year on an improving trend.

The Economic Management Plan for 1985 has not yet been published, but some of the magnitudes are available. The growth target for GNP will remain 7.5 percent. The consumer price index is to be kept below 2.5 percent. The current account deficit is to be lowered to \$500-700 million.

These magnitudes are both consistent with what was achieved in 1984 and what the Korea Development Institute (KDI) expects in 1985, based on plausible assumptions about the world economy. In particular, KDI expects exports to grow about 9 percent and imports, between 8 and 8.5 percent.

Korea anticipates no trouble in borrowing enough abroad in 1985 to cover its needs, both for new funds and to offset scheduled repayments. The National Assembly has already approved public borrowing of \$1.37 billion, most of which will come from the international lending institutions.

The government continues to be very concerned about growing protectionism in its principal export markets. The U.S. only puts formal limits on Korean exports of textiles and steel at this time. However, many in Korea fear the so-called fair trade legislation, particularly as amended by the last Congress. This could be used to harass Korean exporters into limiting their shipments, even in the absence of a formal Voluntary Restraint Agreement, such as was imposed on Korean steel. Korean exports are subject to considerably greater restraints in other countries. Nevertheless, Korea has suffered from greater restraints in the past, particularly in the U.S. market and by dint of great effort managed to maintain its rate of growth.

John T. Bennett

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NY Times Sept. 24, 1985

Groups of Koreans Cross Border, Ending Kin Visit

By CLYDE HABERMAN

Special to The New York Times

SEOUL, South Korea, Sept. 23 — Groups of North and South Korean visitors recrossed the border today and returned home after historic reunions with separated families they had not seen since before the Korean War.

Red Cross officials on both sides called the highly unusual exchange of families a success; and said they hoped that more would follow.

But it was evident, too, that the two Koreas had not forgotten their mutual distrust, and they issued complaints and protests even as their citizens were boarding buses for home.

The North Korean delegation was especially vocal. A spokesman attacked the South Korean Red Cross for failing to find relatives for some of the North Koreans to meet. The southern side was "insincere" in its search, the North Korean spokesman said.

South Korean officials and the Government-regulated press accused northerners of exploiting an event of deep human interest for political purposes. "Intense propaganda has taken a heavy toll on the naïve children of the north," The Korea Herald said in its Tuesday issue.

On Friday, 50 North Koreans born in the south and 50 South Koreans born in the north passed each other in the demilitarized zone. The travelers represented a tiny fraction of the millions of Koreans believed to have relatives on the other side of the border.

Each contingent was accompanied by a 101-member team of officials, journalists and performing artists, making this the largest border exchange of any kind since the Korean War ended in 1953.

In Seoul and the North Korean capital, Pyongyang, intensely emotional scenes were recreated again and again as Koreans met relatives. Others, however — 20 of the North Koreans and 15 of the South Koreans — failed to reunite with anyone. In Seoul, Red Cross officials who had arranged the exchanges said they simply were unable to locate surviving family members for everyone.

On Sunday in Pyongyang, according to a pooled report from South Korean journalists, some 50 South Korean Christians attended one of the few prayer meetings ever held in the north. According to the report today, the 40-year partition of the Korean peninsula

was a dominant topic.

"The sorrow of separation is much greater than the joy of meeting," the Rev. Hwan Jun Kun, a Protestant minister, was quoted as saying.

One of the more vivid examples of differences between the Koreas was presented by the reunion of Bishop Chi Hak Soon and his sister in Pyongyang, Chi Yong Hwa.

Bishop Chi is a prominent Roman Catholic clergyman and human-rights activist in a country where Christianity is spreading rapidly. According to a press report from Pyongyang, when the subject of the Bishop's religious beliefs arose, his sister said that he "must be crazy" for believing that he "will go to heaven after death."

"The place where we live now is heaven," she was quoted as saying.

The Bishop reportedly said, "You have really been brainwashed." But his sister replied, "No."

Economic Scene

Leonard Silk

A Confident South Korean

DUCK WOO NAM, at the relatively early age of 61, is regarded here as the gray eminence of Korean politics and economics.

As a former Finance Minister, Deputy Prime Minister for Economic Planning and Prime Minister, and now chairman of the Korea Traders Association, a powerful business group that includes virtually every exporter and importer in the country, Mr. Nam has played a key role in the transformation of this once-backward country into one of the world's strongest trading nations.

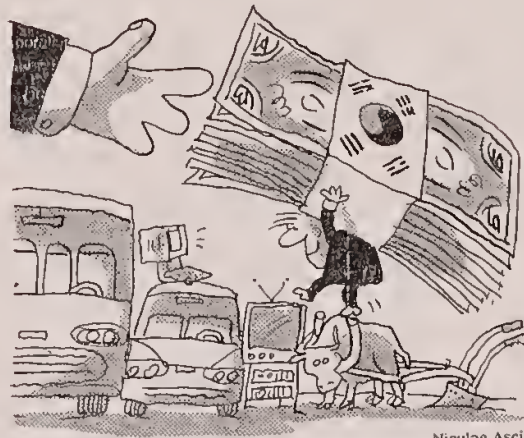
That performance led South Korea to get the role of host of this year's annual meeting of the International Monetary Fund and World Bank, which has brought representatives of 149 countries to Seoul. The style and dash with which the Koreans have conducted themselves during this conference have greatly impressed the world's money men.

Mr. Nam seems to personify the confidence that has swept his country. He concedes that Korea has plenty of problems, but he feels that the country can handle them. His one big worry is that the world economy, which is still encumbered by debt, high interest rates and misalignment among currencies, is the only force that lies in the way of Korea and other developing countries.

Korea's external debt of \$45 billion is about equal to Argentina's, tying the two nations for third place, after Brazil and Mexico. Mr. Nam, however, said he thought Korea's debt was "quite manageable." For one thing, he said, the Korean savings rate ratio to gross national product was 27 percent, and the country was capable of servicing its debts.

While Korea is in the top four among the debtors, it ranks 16th in its debt-to-exports ratio and 15th in its debt-service ratio. Mr. Nam also stressed that the country's balance of payments deficit on current account was small, less than \$1 billion.

The country has been growing at a remarkably



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high rate, and Mr. Nam believes that real growth of 7 to 8 percent a year is possible if the world environment does not interfere. Indeed, he said Korea meant to expand its borrowing abroad.

"We have to borrow," he said, "to augment our foreign exchange reserves." But, he added, "the growth of our external liabilities will be matched by the growth of our assets."

Among his chief worries is protectionism. Korea's exports amount to 35 percent of its G.N.P., and if protectionism gets out of hand the blow to Korea would be devastating. Mr. Nam said he expected the United States and other countries to overcome the rising pressures for protectionism from business and labor, but he conceded that it might be wishful thinking.

What would Korea do if protectionism did prevail in the United States and other Western countries? "We'd simply have to act to cut our imports," he said, stressing that there would be simply no alternative. This, he said, would lead to a slackening of growth, and, since other countries would be bound to do the same, the shock to the world economy could be severe.

Mr. Nam thought the underlying forces for growth, particularly technological progress, remained strong, but whether they would manifest themselves would depend on three fundamental conditions — "if we resolve the problem of protec-

tionism, if we establish some mechanism for getting funds to flow from the surplus to the debtor countries and if the United States succeeds in solving its budget deficit." All three conditions are preoccupying this conference, although the focus has been on the second problem of encouraging flows from surplus countries to deficit countries.

Mr. Nam, however, puts his greatest stress on the United States budget deficit. "If the United States fails to reduce its budget deficit," he said, "we will be faced with a very grave problem: The developing countries will be unable to expand their domestic investment, everyone will be worse off and the global economy will face a catastrophe." In his view, the American budget deficit is absorbing far too large a share of the world's savings.

How did he account for Korea's success in lifting its own per-capita income from a level of \$87 a year as recently as 1962, to more than \$2,000 today? He named education as Korea's first and most important measure. In his case, he credited the United States for bringing him to Oklahoma State University under a scholarship.

He also emphasized the Korean Government's role during the early stages of development, the favorable external climate that gave Korea easy access to public and private loans in the 1960's and the sharp rise in the nation's savings rate to 27 percent from 2 percent, which he said had been encouraged by special tax incentives and by the bonus system of payment.

But had Korea's success in world markets not depended also on its repressive measures aimed at holding down labor costs? Mr. Nam said he made "no apology" for Korea's labor policies. "The wage rate," he said, "has been keeping pace with rising industrial productivity, so the restraint imposed on the labor movement does not mean holding wages below productivity growth."

"I don't think the current system is ideal," he added. "Strikes and collective bargaining are indeed restricted. But we do encourage labor-management counseling. Grievances should be discussed and settled." The final factor underlying Korea's repressiveness, he said, was the confrontation with North Korea. "That takes a high priority with us," he stated, "and puts limitations on the labor movement."

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Inaugural address

Women's Development Indicates the Social Level of a Nation



Hyung-Deok Kim
(President of KWDI)

It has been said that the status of women should be considered above all, when one attempts to measure the level of the cultural life of a nation or society. We, however, find ourselves, in this rapidly changing world of ours, still caught between the authoritarian traditional customs and the undeniable demands for reform in these matters, struggling with uncertain prospects of providing ourselves a new and feasible way of living.

Given these and other circumstances, it is an epoch-making event that a specialized government-level institute dealing exclusively with women's issues, long anticipated by all of us involved, has seen the light of the day, as the Korean Women's Development Institute.

Also we must express the confidence and encouragement we have felt concerning the National Committee on Women's Policies presided directly by the Prime Minister. The Committee has been at once the route to policy making on women's issues and the tribune that gathers the results of our many research projects as well as many other voices of our one-half of the entire population. A 'Master-Plan for Women's Development' and the '81 articles of the Guidelines for Elimination of Discrimination Against Women' proposed by KWDI have been adopted by the Committee, and to our great satisfaction, more responsible considerations about women's problem are now including in the 'Sixth Five-year Socio-economic Development Plan' and in the 'Long-term Perspective on National Development Toward the Year 2000.'

The women's issue is something actual, real and immediate, not something to be idealized in utopian discourse. It is a matter of practice and political action aiming at an acute diagnosis of problems and at possible solutions. It was on April 21, 1983 that our institute legally came into being. If we could say the past 2.5 years was a time of establishing our solid foundation, henceforth we may call the present and future the era of leaping developments.

Development means and presupposes development

within. If, and only if, society accepts properly the female capabilities and willing spirit, upon the indisputable recognition that women's development is that society's own development, can women enter into the scene of life as equal partners with men. The difference in sex must cease to signify sexual discriminations, to terminate which only more active and concrete actions are demanded of us.

Let us list some of the immediate tasks facing us. Just to mention a few: the extension in quality and quantity of research on urban and rural women's conditions, guaranteeing the legal, institutional, cultural, and social support of governmental policies, expanding the pilot projects and the re-education program, fostering more women's organizations, and the activation of the women's volunteer bank.

All these follow, on one hand, the basic lines adopted at the Nairobi Women's Conference last July, as 372 items of the 15-year international plan for the women's movement towards the next century, and, on the other, the U.N.'s ideas of equality, development and peace, as an effort of participating in the world-wide scene of the women's movement.

We must remove the obstacles and limitations imposed by the groundless taboos of our tradition and customs. Society cannot but make progress and go forward, and it almost goes without saying that women must play as active a role as any men, for that matter. Ours has never been, and will never be, an easy and smooth path. But nonetheless it will be opened wide as conscientious women and men strive together towards the goal of realizing a truly desirable human life, through mutual understanding and cooperation, gathering whatever strength we happen to possess.

We can never be negligent in founding the basis for our future. A genuine tomorrow can only be earned by our sweat and toil, by our stubborn pursuit of the ideal, of capable and undefeated women, and by our never failing to grasp firmly both our hope and the courage to hope.

Ms. Hyung-Deok Kim Became the New President of KWDI



The memorable moments in the history of KWDI, inaugural ceremony of the new president took place in August, '85.

Ms. Hyung-Deok Kim was appointed the second president of the Korean Women's Development Institute. President Kim has served as the vice president of KWDI since its establishment in April 1983.

KWDI staff members got together on August 29 in the Noryangjin Annex to welcome the new president Hyung-Deok Kim and to bid farewell

to the former president Yung-Chung Kim who leaves the office to serve as a member of the 12th National Assembly.

As she leaves, "I would like to express my deep gratitude to all KWDI staff members for their efforts they made from the start to make KWDI as it is today, and I like to ask you do your endeavours for further progress

of women in Korea."

In her inaugural address, new president Kim said, "KWDI should put emphasis on making policies based on the results of the research projects and pilot programs that KWDI carried out. Furthermore, KWDI's activities should broadly cover from the issues on highly educated women resources to the women in the low and peripheral area."

At the end of the ceremony, new president Kim gave the former president Kim a plaque of commemorating her efforts and achievements she made during her stay.

The new president is better known by her pen name of Hu-Ran Kim, she published four anthologies of poems and five collections of light essays. She started her journalistic careers in the late 1950s as a cultural reporter for the Hankook Ilbo. Before joining the newly established KWDI in 1983, she worked as a consultant for public relations for the Republic of Korea National Red Cross.

Dr. Yung-Chung Kim can be reached at the following address:

Yung-Chung Kim, Member of National Assembly, Member's Office #5-207, Seoul, Korea 150.

Women's Development Sector Included in the Sixth Socio-economic Plan and the Long-term Perspective on National Plan Toward the Year 2000

The National Committee on Women's Policies adopted the Master Plan for Women's Development and the Guidelines for Elimination of Discrimination Against Women, both prepared by KWDI, as government policies so that they can be put into practice.

As the Plan originally proposed, it is now in the process of integration into the Sixth Socio-economic Development Plan, 1987-1991 with government working-level officials and experts of other institutes relating to its subjects.

Women's development plan is included along thirty one sectors of the development plan.

Also the Master Plan is reflected

into establishment of the Long-term Perspective on the National Development Plan Toward the Year 2000.

Equal Employment Opportunity Acts Studied

The Research Division finished the comparative study of the acts ensuring equal employment opportunity between men and women of the fourteen countries including West Germany, France, and the Great Britain at the end of September.

The Division plans to draw up a preliminary draft of the Equal Employment Opportunity Act which is suitable to Korean situation. The draft

suggests to establish an Equal Employment Opportunity Commission.

A Survey of the Public Opinion on Women's Issues Undertaken

The Research Division's nationwide longitudinal survey to measure the public opinion on women's issues has started from August 8. The survey is expected to reflect its results to establish and implement national policies related to women.

The Division chose 2,500 people in the 70 different areas across the country, and the survey is undertaken with the help of 150 trained surveyors.

The questionnaires are consisted of sexual differences in the way of thinking on general value, attitudes about the family law, political opinion, public view on women's participation in the society, child rearing and education, and the government's policies on women's welfare.

Summer Camp for Mothers and Daughters

— Next year, local social welfare institutes will take over —

Forty pairs of mothers and teen age daughters of fatherless families participated in the summer camp for three days in early August, organized by the Resource Development Division of KWDI to recognize and secure intimacy between mothers and daughters and to exchange their life experience and ideas as members of single parent families.

The camp designed to help single mothers and their daughters resolve problems caused by their family situations as well as to develop abilities for interpersonal communication both within and outside the family.

Ten women teachers of middle and high school served as volunteers providing lectures, group counselling, sensitivity training, dialogue between mothers and daughters, and an athletic meeting. The social drama, in particular, performed by the teachers based on the scrip written by a woman writer, drew much attention



Camp programs reflect KWDI's concern on the single-parent families.

of the participants and highly applauded. 'The lost horizons' and 'Mother's twilight' were the title of the drama.

All the participants identified the conflicts between mothers and daughters generate in scarcity of opportunity of conversation among the family members. Their problems were as same as common problems

of the ordinary families in the modern society.

From next year, the summer camp is planned to be organized by the local social welfare institutes. To support single parent families and to revitalize the programs of the local social welfare institutes, KWDI will support them with budget and programs for successful continuing.

Internship Training for College Women

One of the main concerns of KWDI, utilization of highly educated women resources was led to conduct an internship training course, a pilot project for 1984 and 1985.

The Resource Development Division held the second training courses for thirty college women, all juniors recommended by the professors of the universities, to promote abilities and possibilities of finding jobs after their graduation.

Like last year, they participated in the programs including examination of attitude, lectures dealing with the importance of career planning in an individual's life, followed by discussion with successfully working women during the first week of the course.

For intensive and practical training for the participants in how to cope with the employers and to collect information about the job market, the Division arranged opportunities of

visiting to 18 business enterprises, women's organizations, and media agencies.

Revised educational materials and guidelines were provided to the participants.

Life-cycle development program, basic work training and job counselling constituted the training courses which meant for finding supporting systems for highly educated job seekers. From next year, this program will be conducted by the women's organizations or will be integrated into the regular curriculum of the universities.

KWDI Produced 35 Family Day-Care Mothers

Thirty five trainees successfully finished new training courses to become family day-care mothers on July 22. The courses started from May 28 was prepared by the Education and Training Division in the Noryangjin Annex. During the 8-week long training, family day-care

mothers took courses in theories of child education, nutrition and health, first-aid treatment, child psychology, and other practical courses. Some of them already opened family day-care centers at their own houses as soon as they finished the course.

Differences of hours and costs of child care are depend on the community environment of the center and individual conditions of the child for care, aged between 0 and 5 year-old.

Less than five children are considered to be ideal for each family day-care mother in an open space larger than 16.5m² of the center.

The Division will frequently arrange meetings of the family day-care mothers to exchange and share experiences and suggestions to improve the training methods and compile educational materials to be used next year.

The materials are expected to be utilized as the basic references in the light of expanding the professional training programs for family day-care mothers.

Not the End, But a New Beginning



Hyun-Ja Kim
(Chief Delegate to Nairobi,
Member of National Assembly)

The UN Decade for Women Conference held in July was perhaps the most significant and the largest women's event of this century. The 12-day conference was attended by about six thousand people representing 150 states and international agencies and non-governmental organizations.

The Conference had two-fold purpose: to appraise the progress achieved and obstacles encountered in attaining the goals and objectives of the United Nations Decade for Women, Equality, Development and Peace; and to consider and adopt the forward-looking strategies of implementation for the advancement of women for the period up to the year 2000.

Many representatives stated that the Decade helped raise the level of consciousness of the world community concerning the inequalities existing between men and women, and the need for women's full participation and integration to accelerate development.

Obstacles to the advancement of women at the national level were the persistence of traditional attitudes of male superiority based on deep-rooted socio-cultural norms and the sexual stereotyping still prevalent.

In my address as the leader of the Korean delegation, I pointed out that the advancement of women is closely interrelated with a more harmonious and equitable development of the international community as a whole and called for special attention to the worsening situation in Africa caused by prolonged drought, and to the plight of women, the first victims of the effects of desertification.

The Korean delegation which was composed of 10 delegates and 8 advisers actively participated in plenaries, committee meetings, receptions, and many other social functions, sharing and exchanging informations and experiences with others.

The most significant achievement of this Conference was the adoption of the Forward-Looking Strategies to the Year 2000, which had been thoroughly debated and voted upon paragraph by paragraph by the two main committees for recommendation to the plenary.

No one can deny that the Decade for Women and the World Conference in Nairobi had remarkable, global impact and its effects will continue to be felt as we try to implement the strategies. We all came away with the conviction that the Nairobi Conference was not the end of a process, but a new beginning.

Women's Concerns Realized as Global Issues



Yung-Chung Kim
(Former President of KWDI,
Member of National Assembly)

Almost three months have lapsed since the Nairobi Conference marking the end of the United Nations Decade for Women. As I now look back on that memorable occasion, there was no way of denying that it has been indeed in historic meeting. The two-week conference had been called to assess the achievements since 1975 and to define a strategy for achieving full equality between men and women to the year 2000.

Apart from the plenary sessions, where the national reports and reports by various organizations within the United States systems were presented, there were two main committees dealing with the Forward-Looking Strategies on national, international and regional levels respectively.

As for the Koreans, the most serious and sensitive issue has been the national division since the end of World War II. The rifts of division have run deep, but with current resumption of talks and contacts between the South and North, including the recent visits arranged by the Republic of Korea National Red Cross, certain indication of thawing has appeared. We found the similar sign in Nairobi when the delegates from both sides greeted with smile and even posed together in front of cameras. It has been our wishful thinking that through the change of attitude and efforts on the part of women in both sides, a peaceful reunification would be achieved some day.

As a delegate, I found several important factors, there was more exposure of women's problems and more advocacy of women's rights based on a new awareness of women themselves. I felt the presence of women with common concerns; we knew what we were talking about. Women were coming to realize that by working together, through formal or informal exchange of views and networks, they could become a compelling force for change. Up to now, very few of the words and recommendations have been translated into firm commitment or action.

There is now a pressing need to translate the final document—the Forward-Looking Strategies to the Year 2000—into reality. This is a manifesto of 350 feminist proposals, approved unanimously on July 27, 1985. The proposals call on governments to enact laws and create institutions to help women and empower women. In this light, we see that the close of the United Nations Decade for Women marks only a new beginning.

Women's Efforts Link to Development and Peace on Earth

Hyung-Deok Kim

(Chief Delegate of NGO Forum, President of KWDI)

An official United Nations World Conference for Women admits exclusively the representatives of nation-states as voting members and observers from various UN agencies and bodies, while non-governmental organization forum is open for anyone who care to come.

In July, 1985, NGO Forum was held in Nairobi, prepared by the NGO Planning Committee.

Equality, development and peace should be started from humanitarianism beyond the differences of nationality, race, language and religion. Ten thousand representatives from the world should have felt the need to hold hands to search for true happiness of the human society.

Various kinds of workshops heated every 50 classroom and auditoriums

of the Nairobi University and even a piece of lawn instantly transformed into the debating sites.

The purposes of the forum were to compare the issues they brought to Nairobi through discussion, to build up networks for mutual cooperation, and to seek sparkling inspiration that is necessary to build new strategies.

The subjects of interest in discussion can be categorized by region. Developed countries drew attention, equal pay for equal work, welfare for aged, juvenile delinquency, environment, teen age pregnancy, and single parent family problems. Asian developing countries were more interested in women's social participation, role sharing in housework, equal employment opportunity for women, prostitution, while African women deeply concerned on food and water

supply, literacy, agricultural mechanization, single parent family, and health for all. Latin Americans were sensitive to urban slums in the outskirts of the big cities, foreign debts, and uneven distribution of world economy.

Korean NGO participants actively participated in the workshops to fulfill their interests while busily publicize Korean economical growth and Korean women's development.

The World Conference once again identified the crucial importance of women's issues. Without solving problems of women at national level, it is impossible to expect true development and peace on earth, and in addition, women should play the leading role in the process of planning and sharing benefits and responsibilities of development.

KWDI at Film Forum '85 and Workshop on Single-parent Families



KWDI photos at behind, a case study based on the summer camp for mother and son was presented at NGO Forum '85.

This Film Forum/Nairobi '85 was one of the important events along with photo exhibition and other performances. There were 160 films from 40 countries participated in the event and they were presented at the Kenya National Theatre from July 10

to 19. The films made by, for and about women gathered for the first time ever. Most of them were produced in the '80s and they were so diversified in subjects, length and style. The films chose subjects related to women with tradition, violence, strug-

gle, peace movement, politics, education, children and many others.

KWDI presented 'Another Beginning', produced last year, focused on sexual biases rooted in traditional Confucian thoughts. Director, Young-Ja Kwon was in charge of the film and photo exhibition.

Director Ok-Soon Chung of Resource Development Division presented the case study of supporting system for the single parent family through introduction of KWDI's 'Summer Camp for Mothers and Sons of 1984' at the workshop titled, 'Female head of the household and their problems.'

Through activities of the camp, teen aged sons and their mothers were encouraged to assure love and security that they can hardly find in the ordinary lives at home.

At the end of discussion, they called on the government's support of preventive measures to help female head of the households since they are not solely responsible to become a head of the household.

The Korean Women on the Move Gained Popularity Among Nairobi Participants

The Korean Women on the Move, a special pictorial edition, published by the Information and Publication Division of KWDI was distributed to the Nairobi Conference participants from all over the world and it was so popular that the supply could not meet the needs.

It included about one hundred colored and monochrome photos that explain women's activities from the traditional society to the present situations in political, economical, cultural, and educational society with English commentary.

The followings are several photos chosen out of it.



Establishment of KWDI in 1983 marked a historical turning point in Korean women's development. Women dignitaries hang the name plaque of KWDI.

Korean Constitution declared equality between the sexes. A woman candidate for the National Assembly expounds her political views.



Agricultural mechanization is urgently needed for rural women who are double burdened.



The trend of women's employment is gradually shifting to more skilled, professional fields.



Women workers contributed enormously to economic development of Korea for the last 20 years.

Tapping Women's Potential Necessary for National Development

Increase in the desire of women for social participation is expanding to the volunteer activities.

KWDI has arranged a meeting in order to examine the present state of volunteer services conducted in our communities these days, thereby trying to find a better and more efficient way of rendering volunteer services.

Date: Sept. 13, '85

Place: KWDI Conference Room

Participants: Yeon-Tack Tak
(President, Korean Social Welfare Association)

Sung-Whan Oh (Human Resource Manager, Seoul Olympic Organizing Committee)

Yoon-Sun Cho (Volunteer)

Young-Sook Choi (Volunteer)

Ok-Soon Chung (Director, Resource Development Division)

Moderator: Yong-Ja Shin (Director, Information and Publication Division)

Shin: As a moderator, I'm pleased that we were able to arrange this meeting among those who are directly involved with volunteer services.

We hope to exchange opinions and views in regard to the methods and plans for the efficient use of volunteers so that we can contribute to make the forthcoming Olympic Games in Seoul a great success.

Chung: The effective utilization of untapped women's potential is necessary for not only a sense of personal achievement but also for the national development. For this reason we are providing Women Volunteer Bank.

At present, about 3000 women are registered at KWDI-managed Volunteer Bank in eleven cities including Seoul, Pusan, Taegu and Chonju.

We have conducted basic training for volunteer services and assigned volunteers to 150 organizations which need their talents and services.

Tak: Although the population of well-educated females is quite high in Korea, the opportunity for them to find jobs is unfortunately very low. Accordingly, they can be a potential labor force and even ready for volun-

teer activities. It is important to make effective use of this volunteer labor force to carry out programs for social progress and development.

Shin: In the Olympic Committee, are there any idea for utilization of volunteers?

Oh: The Los Angeles Olympic Committee employed volunteers who assisted not only helped the games to proceed successfully, but also acted as referees in the games.

We should also hire volunteers for the forthcoming Olympic Games.

There is no doubt that a large number of qualified volunteers will participate in the games. It is estimated that a total of 59,000 volunteers in such fields as service, electrical work and medical care will be necessary on 200 jobs in 10 departments.

Choi: My personality was changed to be more positive since I have actively participated in voluntary services and I persuaded my old classmates to be involved with volunteer works.

The word "volunteer activity" has given me a sense of duty in that I must have something to do. Some of us tried to find the area of the poor and then we gave permanent to 30 women a day who didn't have enough time and money to spare on their own. I feel a sense of meaning when my activity is helpful and needed by others.

Cho: I've been working here as a counselor and therefore I received training in counseling. In fact it has helped me understand and educate my children better.

Doing my volunteer activities I feel grateful for the Women Volunteer Bank because it gives me a lot of experience in society and also self-realization.

Shin: I've felt there needs to be some dialogue between volunteers and the agencies or other institutions which ask for their services.

Choi: May I propose a regular date and place for volunteers to meet and exchange their experiences and case studies for mutual achievement?

Chung: By the time the new buildings are complete, we can prepare the place for meetings of volunteers.

Shin: Well, let us hear your opinions in conclusion.

Oh: I hope for the involvement of promising women for volunteer work through women's organizations and the KWDI to link them to the 1986 Asian Games and the 1988 Olympic Games.

Tak: We expect you to render as much assistance as possible by expanding the actual organizations and letting social welfare organizations know your activities through a close and intensive study.

Cho: With active public relations about Women Volunteer Bank, I hope that many women will know it and live a new, fulfilling life.

Choi: I'd like to ask agencies or the KWDI to utilize inactive women as volunteers in society and offer places in which we could argue and discuss issues.

Chung: We'll try to build up Women Volunteer Bank which would help social welfare organizations and cultivate the need for productive use of volunteers.

Shin: I really want to thank you for being with us and giving us your sincere opinions. I believe that the future will see the accomplishment of social development through women's voluntary service as we keep focusing on the vision and the possibilities while making every efforts to serve.

Thoughts On Women, The U.N., And The KWDI

Sonia R. Strawn
*(Missionary & Volunteer at
the Korean Legal Aid Center
for Family Relations)*



Not long ago I had the privilege of attending Forum '85 at the U.N. Decade for Women Conference in Nairobi, Kenya. It was an invigorating and inspiring experience to meet women from around the world and to talk about problems common to us because we were born women. I already knew about women in the USA and in Korea, but I must confess ignorance of the situations and needs of the majority of my sisters.

As I heard stories about the persistence of discrimination everywhere, I realized the crucial role that can be played by the UN as a worldwide body serving as a place to look for a common standard of achievement in working for the realization of rights for women. Since my return to Korea, I have read in detail and with intensified interest the UN Convention on the Elimination of All Forms of Discrimination Against Women. I was especially struck with its preamble that says, "The full and complete development of a country, welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields." Reflecting on the powerful meaning in these words I naturally looked at the situation of women in Korea.

I knew that Korea had signed this Convention in May 1983, and then in December 1984 had ratified it. This meant that Korea had agreed to be bound legally by the terms of the Convention and so had to implement all aspects of it as soon as possible, making the relevant civil laws reflect this international agreement. The strange thing was that Korea had

chosen to reserve the two articles which relate to the nationality of women and to matters of marriage and family! Then in very recent news has come the announcement that Korea will join the International Covenant on Civil and Political Rights, but again with an exception, that of the important clause relating to the equality of spouses in matrimony.

What does this mean? To me, it says that the KWDI has a prime opportunity, even as a young organization only 2.5 years old, to be a miniature of the UN Commission on the Status of Women which was formed in 1946. One of this Commission's main functions is "to make recommendations on urgent problems requiring immediate action in the field of women's rights and to develop proposals to give effect to such recommendations." I am very hopeful for the future of women's rights because in Korea the KWDI exists and because it is involved in a wide variety of ongoing research, training programs, education and consciousness-raising activities. I am confident that it will vigorously speak out on behalf of all Korean women, and especially those who are most exploited and powerless in situations not of their own making. I believe that the Korean women surely has great potential for contributing to national development, unification and, ultimately, world peace.

KWDI faces great challenges, however. For example, the UN Convention which Korea has ratified states in the section on Sex Roles that all countries party to it shall take measures "to

achieve the elimination of all practices based on the idea of the inferiority or the superiority of either sex or on stereotyped roles for men and women; and to ensure that family education teaches that men and women share a common role in bringing up children." Therefore KWDI will have to actively assess how Korea's reality matches up to the standard in this Convention. I, as the mother of a teen-age daughter who learns in school that girls can be nominated for class vice-president but not president, realize how great is the work ahead for KWDI.

My appreciation of what has already been done is great. My expectations of what KWDI will do in the coming months are even greater. My impatience also is there in face of the enormity of the needs, and I wish KWDI could at times play the role of Cinderella's Fairy Godmother and suddenly transform present realities into the visions of fullest liberation and truest humanization for all women.

As an American woman who has lived in a Muslim country, in the USA, and most recently in Korea for 18 years, I feel that if one woman anywhere is suffering, no woman can sit back and feel satisfied. We today cannot afford to take only our home, or at best, our neighborhood, as our only area of concern. In Korea the KWDI is mobilizing women nationwide to learn, share, support, encourage and act with each other to the end that justice may be done for all. More power to it!

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DAY-SCHOOLS FOR GIRLS IN KOREA.

When missionaries came to Korea they found in existence day-schools for boys in which the Chinese classics were taught, but boarding and day-schools for girls are innovations for which Christianity is responsible. As yet, only a small degree of success has attended



MRS. WELLS' DAY-SCHOOL AT PYENO YANG, KOREA.

the efforts of Methodist and Presbyterian women to open day-schools for girls in Seoul. This is due to a combination of three causes: first, Korean lack of appreciation of the value of education to a girl; second, the conventionality of the Capital which renders it improper for a girl to appear on the streets in daylight; third, the opportunities afforded in boarding-schools. With the advance of Christianity, even those who do not accept it for themselves will recognize the desirability of having daughters educated, and, as Christians gain courage to oppose such native customs as hinder their development into useful members of the church and community, they will be unwilling to have their girls denied the day-school by the requirements of feminine seclusion.

In Pyeng Yang, Gensan, and Fusan, where they have no boarding-schools and girls are allowed more freedom than at the Capital, day-schools have a considerable degree of success.

The first and, so far as I know, the only co-educational school in Korea is a day-school in Sorai, a town in the Whanghai province. The church in this place has had a remarkable growth, largely through the aggressiveness of Christians themselves. A year or two ago they began to feel the need of educational advantages for their girls. They could not

send them all up to boarding-school in Seoul, and among themselves was no woman capable of conducting a school. They concluded that the only solution of the difficulty was to permit the girls to attend the boys' school

which the church was supporting, and which was taught by a Christian man. The missionaries would not have dared to suggest such a breach of ancient custom lest they should antagonize the prejudices of the people; but their knowledge of the Gospel led these Christians to see of themselves the propriety of such a course.

The branches taught in the day-schools are those of elementary primary schools, and in the vernacular only. Emphasis is laid on the study of the Scriptures, and Christian books, tracts, etc., which have been prepared by missionaries are read and explained by the teacher.

As the demand for education of girls increases, we must look more and more to the day-schools; for, by reason of their comparative inexpensiveness, they alone can bring education within reach of the common people. In view of the importance of these schools may the Church at home, upon the day assigned in the "Year Book," remember with fervent prayer the Christian day-schools of Korea.

Mary Hayden Gifford.

"Women's Work for Women" Vol. XIII Sept., 1898, p. 242-3

EDUCATION

EDUCATION

Seoul in Retrospect (Continued)

'The wires became overloaded'

FROM the outset surprises characterized the Eighth Assembly of the Christian Conference of Asia, which met at the Presbyterian College and Theological Seminary of Korea, Seoul. Drums and cymbals, mask-wearing dancers, demands for reform, pleas for liberation, arguments over procedures, confrontations, withdrawals, celebrations — all combined to make for a memorable event.

Even before the Assembly opened, at a meeting of Asian Christian journalists there were urgent calls for an upgrading of communication within the region. Like an overloaded circuit the present communication cables did not seem capable of carrying the load. There are just too many messages for the present structures to handle. A higher quality of cable with much higher capacity seems needed. So, when the Assembly's opening switch was thrown open, the wires soon became overloaded and parts of the CCA system broke down — causing the largest delegation, the Indonesians, to withdraw from CCA's decision-making processes and declare a five-year hiatus.

Feeling intimidated by the confrontation tactics which were being used in and outside the Assembly, the Indonesian delegates caucused on Monday morning, July 1, and decided they had enough. Rather than yield to a style which they could not condone, the Indonesians announced the withdrawal of the Reverend Ms. Augustina Lumemtut's name from the slate of candidates for the CCA General Committee and that they would provide no members on any of the other committees either. During the coming five years the Indonesians themselves want to reflect about themselves and hope the other members of the CCA will do likewise. Although obviously scarred by their experience, they assured the Assembly that they do not wish to break away and will continue as members.

Many delegates, especially from the countries most active in promoting various liberation movements, seemed shocked by the Indonesian response. But once everyone became aware that the communication breakdown was no mere twenty-four hour brownout, the Assembly completed its business in fairly regular order in spite of persistent demands for putting Indonesia's acquisition of East Timor onto the

agenda.

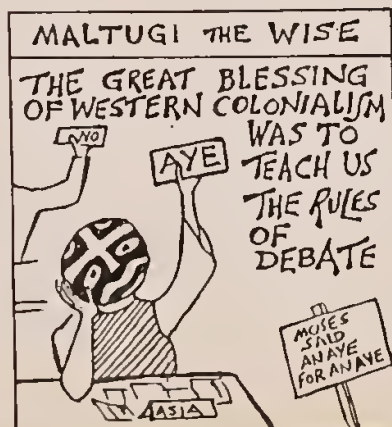
From the opening worship, one could have guessed that the Seoul Assembly would not be business as usual. At the door youth from the Pre-Assembly CCA Youth Forum distributed the first issue of their newspaper in which they accused the Asian ecumenical movement of stagnation caused by "self-interest and power balancing among church leaders" and called for the CCA to be rebuilt in faithfulness "to the ecumenical vision emerging from peoples' struggles throughout Asia." Then came the drums and cymbals leading up to a mask dance for liberation and equality, and a sermon by Canon Hone T. Kaa of Aotearoa (New Zealand).

The first noticeable signs that not all delegates were comfortable with Korean *minjung* (people) liberation theology came after General Secretary Yap Kim Hao's report. Anglican Choi, Chul-Hi, Bishop of Pusan, raised a question about the lack of adequate theological work on social involvement by the churches, and a layman from the Indian sub-continent questioned how much a minority religion can do in criticizing its government. "After all," Bishop Emerito Nacpil of the Philippines added, "we're not the United Nations."

From then on, much of the theological struggle went on in the meetings of three sections which put together reports which later were adopted with mostly minor amendments.

The Assembly was unable to agree on any of the past General Committee's three proposals for revising the rules for apportioning delegates from the various countries and constituencies.

(Asia Lutheran News)



(From Page 3)

An Ecumenical Encounter

actions. This was the Assembly's weakness as compared with the very strong theological focus on the social issues in the days of D. T. Niles. I see a need to articulate theological responses that arise out of and speak to Asian realities. But this was significantly lacking.

Blessings carry opportunities

We Singaporeans are fortunate and thankful that we do not have such extremely difficult situations that adversely affect the lives of people. We thank God for the freedom to worship, to share the good news of the gospel and to express concern over some issues that may affect our society. Throughout the history of the Church, it appears that evangelism and social concerns have been intimately related to each other. Christian people have often engaged in both activities quite unselfconsciously, without feeling any need to define what they were doing or why.

Mutually enriching

In conclusion, the CCA Assembly had brought together Christian leaders of different backgrounds and traditions. We deeply appreciated one another and the rich multicultural fellowship which God has given us.

We had talked, listened, pondered, debated and prayed. We also warned one another of the dangers of such prolonged analysis, categorization and reflection, while outside are living those lost, oppressed and needy people about whom we have been speaking.

Hands to the plough!

Now back in our places of service, we need to stop discussing and start serving, to leave the "mountain of glory" and descend to the "valley of problems and opportunities."

Jesus our Lord is calling us to put into practice what we have experienced, and to determine afresh by His grace to reach all people with the gospel. Challenged by the humanity of His incarnation, inspired by the love of the Cross, relying on the power of His resurrection, and eagerly awaiting the glory of His return, we must obey His call. May we all be moved by the same Lord to the same resolve and the same obedience.

Another development for which we covet your prayers concerns the possibility of a partnership with Chonju Christian University which would lead to the establishment of a Christian medical college. This venture can only become a reality if the organic relationship which the hospital has maintained with the Presbyterian Church of Korea can be preserved and strengthened, thus creating an opportunity for major impact for Christ upon the society of Korea and other nations of Asia. Pray that the Lord will grant us the wisdom to discern His will in this complex but challenging situation.

June 1985 - David Seal

↙ In the field of Medical Mission: Five alumni or alumnae of our hospital now serve on the mission field. Two of these are directly sponsored by the hospital and work as members of the Presbyterian Fellowship of Bangladesh, in Dhaka. The zeal of the Church of Korea for mission service to the Third World gives us great satisfaction and the Korean Church may be the hope of Asia. We are grateful for the small part the Lord has allowed the Presbyterian Medical Center to play as catalysts in encouraging what may become the most significant missiological development of the next century. In this connection I was especially grateful for the opportunity which came this Spring to visit the People's Republic of China as part of a delegation of cancer specialists. Here I was able to sew seeds for future medical mission from Korea to the Koreans living in Northwest China.

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DRAFT

THE NATURE AND MISSION OF THE CHRISTIAN UNIVERSITY IN ASIA:
Some Cross-Cultural Issues in Historical Perspective

Donald N. Clark
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Prepared for the International Symposium
"The University in the Future World,"
Marking the Centenary of Yonsei University,
Seoul, Korea, May 7-10, 1985

OUTLINE

- I. INTRODUCTION
- II. WHAT IS A CHRISTIAN UNIVERSITY?
- III. SOME ISSUES IN THE HISTORY OF YONSEI UNIVERSITY
 - A. Differing Visions of Christian Higher Education.
 - B. The Constituencies of Yonsei University
 - C. People in the Middle: The Yonhi College Faculty.
 - 1. Pressure on the Missionary Faculty.
 - 2. Pressure on the Korean Faculty.
 - D. Cross-Cultural Issues in the Christian University.
 - E. Points of Comparison: Yenching University in Peking.
- IV. YONSEI UNIVERSITY AND THE CHALLENGE OF THE FUTURE
 - A. Yonsei's Assets.
 - B. Back to Basics

NOTES

THE NATURE AND MISSION OF THE CHRISTIAN UNIVERSITY IN ASIA:
Some Cross-Cultural Issues in Historical Perspective

By Donald N. Clark
Trinity University

I. INTRODUCTION

I would like to add my congratulations to all the good wishes being extended to the President and members of the Yonsei community at this hundredth anniversary of the university's founding. I feel deeply honored to have been invited to participate in this happy occasion.

Dr. Ransoo Kim asked me to speak about "the nature and mission of the Christian university" from my perspective as a historian preparing a book in the field of American-East Asian Relations, area: Korea, subfield: cross-cultural communications/missionary work, case study: Yonsei University.¹ You will see that I am not an expert on any of these things but I hope you will appreciate my good intentions and honor me with your critical comments.

Yonsei University deserves international attention not only because of its hundredth birthday but also because it is so successful as an international project. It would be hard to find a finer example of the way the missionary enterprise was intended to devolve from foreign control to local administration. It would also be hard to find a finer group of Christian educators than the international faculty

which has developed Yonsei into the major institution it is today.

Of course this success has been bought at considerable cost. Yonhi College, the academic ancestor of Yonsei, was born out of a bitter disagreement among missionaries over the "nature and mission" of church-sponsored education. The Japanese colonial administration subjected it to a variety of trials for thirty years, during which great stresses were created among faculty and students. Though "Koreanized" after 1945, Yonhi (a "university" by 1946), and Severance, the medical plant, were nearly destroyed by the Korean War and had to be rebuilt by means of a second major international effort. Responsibility for the institution passed, first, from American to Korean hands, and then from one generation to the next. In the process Yonhi and Severance united into Yonsei, and Yonsei grew beyond the wildest dreams (and perhaps fears) of its founders until it is no longer a Christian "college" or even "university," but a "multifaculty megaversity." Yonsei's leaders were pioneers in Christian higher education in Korea from the beginning. Under President L. George Paik they invented the Korean Christian university. Those who want to keep Yonsei true to its unique purpose today now face the even bigger and more complex task of pioneering in a Korean Christian megaversity. As we contemplate Yonsei's vision of the university in the future world, I would like to offer some thoughts on the experience which has brought us this far,

and compare some points with the experiences of Yenching University, a similar kind of institution in Peking which never had the opportunities Yonsei has today.

II. WHAT IS A CHRISTIAN UNIVERSITY?

To begin with a pedantic question: what distinguishes a "Christian" university? In 1966 a Danforth Foundation study of the more-than 800 church-related colleges in America boiled down their characteristics to several points: ²

1. Most or all of the trustees are Christians.
2. A Christian organization owns the property.
3. Christian institutions provide financial support.
4. The charter specifies the institution's Christian purpose.
5. The name of the institution includes a Christian word (e.g., Southern Methodist University, or International Christian University).

In addition to these organizational items, many Christian colleges were found to have one or more of the following to make sure that Christianity would permeate all aspects of campus life:

1. The integration of required religious instruction in the curriculum, often including required attendance at chapel services during school hours.
2. A requirement that faculty and staff profess belief in Christianity and/or show membership in a church.
3. Admission of Christian student applicants, either exclusively or in some set proportion.

For example, Whitworth College, Spokane, Washington, requires attendance at an hour-long "forum" two mornings a week whose content is either religious or has Christian substance (an outgrowth of the required chapel which formerly met three times a week). Bob Jones University in

South Carolina makes all faculty members sign an "orthodox creed" each year as a condition of continued employment. Jerry Falwell's Liberty Baptist College, Lynchburg, Virginia, requires all students to write a "testimony" as part of the application process, and then uses it as a factor in admission.³

A key question is whether the institution exists to educate or to indoctrinate. Most Christian colleges take pains to assert that academic freedom is consistent with the Christian faith, expressing confidence that an unlimited quest for truth will inevitably lead open minds to a realization of God. Others seem a bit disingenuous on this point, claiming to stand for academic freedom but enforcing religion in a manner calculated to advance the management's version of orthodoxy. Again, Bob Jones University sees itself "combating all atheistic, agnostic, pagan, and so-called scientific adulterations of the Gospel" while "promising to pursue the essentials of culture and . . . the arts and sciences." But such statements are the exception rather than the rule. The 1966 Danforth study put it this way: "Freedom is important in a Christian institution, which has not only academic but also theological reasons for insisting on as large a measure of freedom for the individual as is consonant with the freedom of others."⁴ I think Yonsei's position has always been pretty close to this.

III. SOME ISSUES IN THE HISTORY OF YONSEI UNIVERSITY

A. Differing visions of Christian Higher Education.

Yonsei started out as a missionary-run school representing the views of a group of foreigners about how Korean young people ought to be educated. The foreign missionaries themselves did not agree about what to do or how to do it. In Pyongyang a Christian college (Sungsil) was already in existence, specifically designed "to train up candidates for the ministry and missionary work of the Korean church and to produce trained teachers for our church schools."⁵ Sungsil's founders believed that a Christian college should be a service organization for the church alone and should not admit non-Christians. "The education of non-Christians is not our commission," they said. "An individual here and there might be so near the kingdom of heaven that his influence would not be harmful in a church school even though he were not yet a member of the church, but making an exception here is a dangerous thing. . . . The rising mission school should be simply part of the church studying."⁶

Yonhi represented a different (actually rival) viewpoint. Horace G. Underwood, the founder, and Oliver R. Avison, his successor, believed that Yonhi should admit a mix of Christian and non-Christian students and offer a liberal education through the leadership of a Christian faculty. In 1931 the Yonhi catalog expressed it this way:

There has been a constant effort to have the College Christian in fact as well as in name, to have every student consider the claims of Jesus as Lord and Savior, to maintain in the College high standards as to conduct, to keep the College in close touch with the Church and serving the Church, and to make to Korean society a large Christian contribution in helping to⁷ better conditions in all the walks of life.

From any viewpoint Yonhi College was a very religious school. Up to 90 percent of the students in 1931 (for example) were Christian, as were all but one of the faculty. Half of the students were in the campus YMCA. There was required chapel every day, and each student had to file a weekly report telling where (or if) he went to church, Sunday School and prayer meeting. It seems strict, and yet because Yonhi was educating explicitly for "all the walks of life" it was controversial and its foreign professors were sometimes seen as renegades by other missionaries.

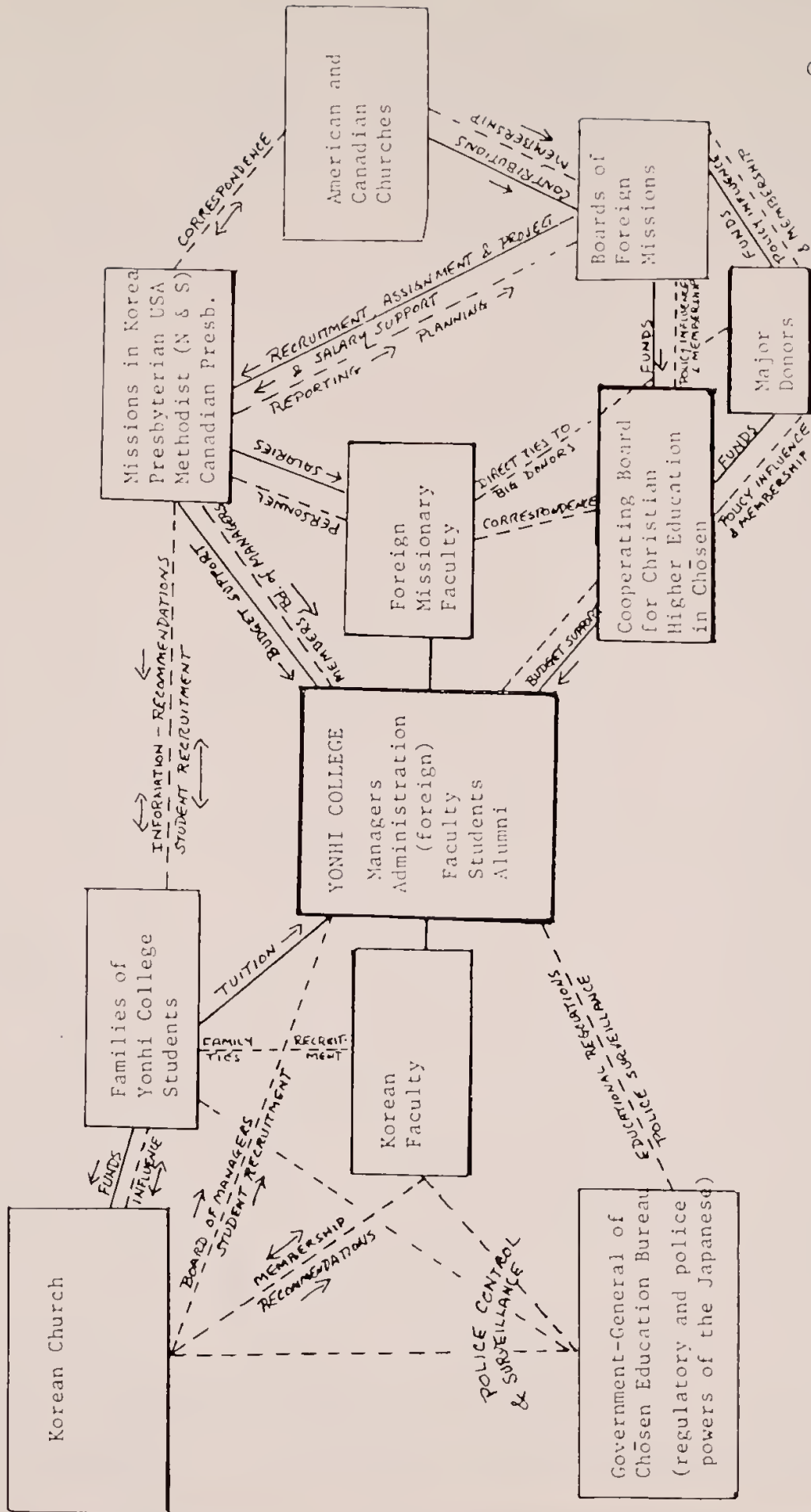
The "liberalism" at Yonhi to which the more conservative missionaries objected is clear in the writings of J. Earnest Fisher, Professor of Education and English, a Methodist missionary who wrestled with the problem of "indoctrination" vs. "education" and came to this conclusion: "The aim of mission education in Korea is for missionaries to work with Koreans in their various life activities, for the purpose of bringing both themselves and the Koreans to a better understanding of life, and to a better control of the forces which make for the fullest and richest living."⁸ Fisher's failure to emphasize the proselytization function of the college helped precipitate a

controversy which led eventually to his resignation from the faculty.

The place of Christianity on the campus has always concerned the school community and perhaps few people have been consistently satisfied with the mix of religion and scholarship at any given time. Today, religious activities--including required chapel for lower classmen--are still important parts of campus life. About a third of the students are Christians but more than half profess no religion at all. The religious test for faculty is not strictly enforced. Yet there is real vitality in the institution's commitment to the "truth and freedom" idea--that God will reveal his truth if the university maintains an atmosphere of open inquiry. Meanwhile it turns out class after class of well-trained graduates, Christian and non-Christian, to make contributions "in all the walks of life."

B. The Constituencies of Yonsei University.

The Yonsei community has always represented a variety of constituencies with differing interests. Their interactions have contributed to the vitality of the institution. Before World War Two these interrelations were particularly complicated. A diagram will illustrate:



THE VARIOUS CONSTITUENCIES OF YONHI COLLEGE
circa 1930

Power Relationships
 ——— ~~Members~~ Influence) Financial Influence
 - - - Influence ~~and~~ Other influence

It would be impossible to characterize the interactions of all these constituencies in a short paper but a few examples of how they affected each other can tell us much about the way the institution developed, how its personnel worked together, and its position in Korean society. A look at how Yonhi solved problems then might also help put the future in perspective.

C. People in the Middle: the Yonhi College Faculty.

Pressure on the Missionary Faculty. I already touched upon the conflict among missionaries over the founding of the college. There is considerable evidence that the animus against Yonhi College in some sectors of the missionary community continued until World War Two.⁹ The abovementioned controversy over Dr. Fisher's views which led to his resignation is but one example.

The missionary faculty worked under the scrutiny of powerful individuals on the field who agreed on the fundamental aim of propagating the Gospel through higher education but did not agree on the means or personnel--or on the principle of academic freedom.

The college administration also had to answer to individuals on the mission boards in North America who took an active interest in the college. One of these was John T. Underwood, a member of the Presbyterian Board of Foreign Missions who did much to support the work of his brother Horace, on the field. Underwood gave the money which founded Yonhi and later contributed more, for a total of over

\$300,000 by the time of his death in 1937. On at least one occasion in the 1920's Underwood anonymously covered the college's budget deficit in order to prove that it was financially viable. He got business associates to give to the college. Indeed, for twenty years after his brother's death in 1916 John Underwood kept close watch over the college, and it is clear from college correspondence that the Field Board of Managers in Seoul routinely took his wishes into account.

Underwood also served on the ad hoc "Cooperating Board for Christian Higher Education in Chosen" (CBCHEC) which oversaw the financing of Yonhi and Severance Union Medical College.¹⁰ The CBCHEC protected Yonhi from the worst excesses of mission politics on the field but it injected other kinds of arbitrary influence. For example, in the 1920's and early 1930's the salary of the college treasurer, H.T. Owens, was paid personally by Underwood and John L. Severance, another CBCHEC member and the son of the benefactor of Severance Hospital. In 1932-33 Severance took exception to some of Owens' theological views and cut off his half of Owens' salary, thereby bringing about his removal from the college administration. Neither Underwood nor Severance did this kind of thing often, but their financial interest in Yonhi, Severance, and the CBCHEC guaranteed that when they spoke, others listened.

Pressure on the Korean Faculty. The Korean faculty grew into an important force at Yonhi College in a somewhat

different situation. As Koreans they lived under Japanese rule, subject to Japanese pressure in ways the missionaries were not. The 1911-12 Conspiracy Case put Korean Christians on notice that their imported religion would not be allowed to interfere with their position as Imperial subjects. All Korean Christian organizations thereafter existed in the shadow of the Japanese gendarmes, the kempeitai. All teachers worked at the pleasure of the Government-General's education bureau and could be disqualified from teaching at any time. In this way the Japanese directly inhibited academic freedom at Yonhi for 25 years. At the same time, the community-at-large and college students in particular were awakening to a new sense of Korean nationalism. The students pressured their Korean Christian professors to justify themselves as Korean intellectuals despite Western influence (the expectations of the missionary administration) and the Japanese police. This pressure of being in-between was in addition to the everyday problems of insufficient salary and the inconvenience of having to walk 30 minutes beyond the end of the streetcar line just to get to work in the morning.

Yonhi students laid it on the line in various ways. When they demonstrated in the 1919 March First Movement, the college was obliged to cancel commencement ceremonies for the first graduating class. In 1923 the graduating class came to commencement in Korean homespun clothes instead of caps and gowns. When Yonhi students joined protest marches

at the funeral of Emperor Sunjong in 1926 the Korean Dean, Yu Okkyom, had to appear before the Japanese officials and promise to expel, suspend, and otherwise punish the demonstrators. The students focused on campus issues as well: there were strikes demanding curriculum reform, improvement of the faculty, expansion of the dormitories, and tuition abatement, among other items.¹¹

In the mid-1920's the missionaries also felt pressured by the rising tide of student nationalism:

The anti-Christian movements in China and elsewhere in the Far East have temporarily unsettled the minds of many of our students. . . . Some of our Christian students say that they do not know what they believe. A few have even said that they have quit believing. These conditions¹² have made the teaching of the Bible difficult.

Notice that the missionary concern naturally was with the impact of nationalism on the spiritual life of the students. But was this the issue in the minds of the Koreans? I wonder.

These are merely examples of the conflicts which occurred among the various constituencies of the college in its early years. There are many more, of course, and they got worse as the Japanese tightened their grip on Korea in the 1930's. The Liberal Arts faculty started up a Korean Studies unit which resisted the Government-General's "cultural assimilation" policy through research and publication on Korean history, language, and arts. Yonhi faculty members (again including Dean Yu Okkyom) were imprisoned for belonging to Korean nationalist associations,

and a number of faculty members were forced to quit teaching. President H.H. Underwood put it this way in his 1938 report: "Political circumstances, sickness, and leaves of absence have struck heavily in our midst and . . . we find changes in the offices of the Dean, the Directors of all three Departments and the Treasurer, while . . . no less than 13 of our regular staff are absent for one reason or another. . . ."13

D. Cross-cultural Issues in the Christian University

The foregoing is about conflict but it also illustrates the point that the development of Yonsei was a cooperative effort which called for tolerance, empathy, and understanding on all sides. The history of Christian higher education in Asia offers fascinating possibilities for the study of cross-cultural communication.

Yonsei by definition was intended to be taken over by Korean Christians. Such devolution was seen, at least by most missionaries, as happening far in the future. But at Yonhi the future came very quickly. There are missionary institutions in which foreigners have not worked hard enough to do themselves out of their jobs, but Yonhi College, notwithstanding successive generations of Underwoods, was not such a case.

For one thing, it was easy to see how much more effective Koreans could be as instructors. The language barrier was a serious problem. President Avison, for example, did not speak "academic" Korean and had to rely on

translators in faculty meetings.¹⁴ Photos of Yonhi classrooms in the mid-twenties show the blackboards covered with English,¹⁵ suggesting that students had to comprehend a good deal of it. The library holdings were almost entirely English books.

There were exceptions, of course, but few of the foreign faculty ever could deal with higher abstractions in Korean and Japanese and therefore were at a serious disadvantage in the classroom. Indeed, the unfortunate Mr. Owens, when under attack by J.L. Severance for his opinions, defended himself by arguing that he really wasn't doing much harm because he did all his teaching in English! At the very least, barriers of language, social standing, and simple nationality cannot but have impeded the basic faculty function of advising and counseling and deeply knowing students and their families.

The foreign faculty's limitations were fully recognized by President Avison and his successor, H.H. Underwood, as they labored to bring more Koreans into the administration and faculty as quickly as possible. They realized that Yonhi's foreign-ness sometimes deterred good students from applying.¹⁶ They also recognized that Koreans were returning with Ph.D.s from Japan and the West to challenge the faculty credentials of the missionaries.¹⁷ The trend seemed clear. As Cho Pyongok (Ph.D. Columbia, 1925) put it: "[The missionaries'] service is going to be more and more technical and general in character. Counsel rather

than direction is the best policy."¹⁸ Under the circumstances it is easy to see where Korean faculty would have resented a double standard with respect to salary, housing, and seniority.

Most participants in the process of devolution appear to have remained reasonably content. Yet some aspects of the process created strains. The Board of Managers was composed in a way which virtually guaranteed missionary control of the budget, with further foreign control over the endowment in the hands of the CBCHEC in New York. Certain Korean faculty members were closer to the missionaries than others: S.J. Chey, who replaced H.T. Owens as college treasurer, was said to be the protege of H.H. Underwood. L. George Paik was very close to the missionary community and had special standing because of it. One wonders, therefore, about the Western-trained faculty at Yonhi College--whether they, like the missionaries, were not transitional (or perhaps "marginal") people, Koreans, to be sure, and with great prestige because of their degrees, but not yet having financial power within their institution or social or political power off campus because of Japanese rule. It cannot but have been uncomfortable at times.

E. Points of Comparison: Yenching University in Peking¹⁹

Today at Yonsei the old problems of cross-cultural communication are much diminished if they exist at all. Yonsei is independent of foreign control. Still the faculty must deal with the fact that Yonsei long ago was developed

(to put it bluntly) by foreigners who came uninvited as part of a Western movement to save the heathen.

One could understand it, therefore, if there were a tendency in the Yonsei faculty to bridle at the suggestion (which still is heard) that Yonsei is a foreign-dominated institution. One could even understand it if professors, especially those "foreignized" by higher education abroad, tried to avoid overt religious expressions in order to prove that foreign education does not automatically mean embracing foreign religion--i.e., "modern mind, Korean soul."

This, of course, is a very old dilemma. Perhaps it would be useful to step away from Yonsei and Korea and discuss it in another context: modern China.

In nineteenth-century China, intellectuals were torn between the need to modernize (in self-defense) and the need to protect and venerate their heritage. The educator Chang Chih-tung (張之洞) revised an old Chinese formula and put it this way: "Chinese learning for the essence; Western learning for the practice." (中學為體 西學為用) The Chinese, in other words, might learn Western technology but should remain true to their Chinese values.

When missionary educators set up Christian schools in China they ran directly into this problem. Even educated parents who believed in the compatibility of Chinese "essence" (t'i 體) and Western "practice" (yung 用) were reluctant to risk their own children by sending them to mission schools. Perhaps they were right: many early mission

schools taught nothing at all but religion. But the result was often unfortunate. People with money and social standing sent their children elsewhere, and only lower class children typically went to mission schools. Lower-class students in the mission schools further repelled higher-class students. The question of "Chinese essence and Western practice" got lost in the fog of social prejudice.

After the 1911 republican revolution the climate for mission education improved. Missionary educators liberalized their curriculum to include a wide variety of "modern" subjects, and Chinese students responded by enrolling in large numbers. One of the finest Christian liberal arts universities in China was Yenching University, which was founded in Peking around the time Dr. Underwood was founding Yonhi College in Seoul.

Yenching University was conceived in much the same manner as Yonhi, with Christianity at the center of campus life but with a burning concern for the needs of Chinese society. Missionaries dominated the faculty in the beginning, but as Chinese professors got training they replaced foreigners in the classroom, then in the deanships, and finally in the top echelons of the administration. John Leighton Stuart was president into World War Two, but he ranked below the Chinese chancellor, Wu Lei-chuan. Being a Christian university with a commitment to liberal, international, Christian education, Yenching used two languages--Chinese and English--and required a profession of

faith from new faculty. These requirements sometimes meant not getting the best-qualified professors. On the other hand they helped give Yenching a unique character and the school, with its magnificent campus and combination of Chinese and Western buildings, became a popular place for upper-class youth to get their college educations.

Yenching, too, was at the heart of modern Chinese history. Yenching students and faculty participated in the May Fourth Movement of 1919, in the national rights recovery movement of the 1920's, and in the anti-imperialist resistance campaigns of the 1930's. Yenching faculty members and alumni were to be found in the government, both national and local, and in modern business organizations up and down the China coast.

From the beginning the foreign founders of Yenching worked hard to develop an intellectual dialogue with their Chinese colleagues. In the 1920's there was an international faculty discussion club called the Life Fellowship, where the two sides came together to relate their Christian faith to current problems. The Life Fellowship even published its own journal, called Sheng-ming (生命), as well as many treatises in both English and Chinese.

As the years passed, the Chinese faculty at Yenching began more and more to question the university's philosophy. The missionaries, many charged, had a singular disinterest in Chinese politics. In a time of warlords and

misgovernment, when the Chinese people were mired in crisis, the missionaries at Yenching seemed willing to live with whatever power structure was in control.²⁰ They kept up with events around them, of course, but they were not directly affected by them, or by the harsh realities of Chinese life. The foreign community in Peking in the 1930's was full of interesting people enjoying a lively social scene. To them the sound of revolution was little more than distant thunder. Looking at the Yenching missionary faculty, some Chinese are said to have felt that their Christian witness was invalid because they could never truly understand what it meant to be Chinese. Their liberal values and Christian faith could never be truly tested because they always had the choice to go home and be safe.

Much of the 1920's cultural renaissance in China centered around the discrediting of Confucianism and the search for ideologies to replace it. This open search for a new ideology is what makes the May Fourth Movement so exciting in retrospect. Christian colleges like Yenching, therefore, had to learn how to deal with the question of whether Christianity is "modern." By the 1930's, the challenge of Marxism in particular was a powerful force even on Christian campuses like Yenching. Materialism, Nihilism, Agnosticism, Atheism, Pragmatism, Socialism, Individualism--all the isms of modern life--raised challenges to Christianity. Christians at Yenching--both Chinese and foreign--met these issues head-on in the Life

Fellowship, among other places, and in the pages of Sheng-ming. It was, perhaps, their greatest test.

The struggle of Christianity for acceptance in China was overtaken, unfortunately, by the Japanese and then by the Chinese Communist Party. The emerging debate over Christianity at Yenching got postponed when everyone became busy with World War Two. The exhaustion caused by that effort, followed by the growing acceptance of Marxism-Leninism as the Communists gained support across China, ended the Christians' bid for influence. Yenching endured through the Communist revolution; indeed some of its foreign professors remained on campus well into the Korean War years. But although Yenching's buildings still stand in Peking--the lovely campus now belongs to Peking University--and many Yenching alumni are still in important positions on the mainland and on Taiwan, the debate over Christianity at the university effectively ended 35 years ago.

IV. YONSEI UNIVERSITY AND THE CHALLENGE OF THE FUTURE

A. Yonsei's Assets.

Could Yenching have survived the ideological attack? We'll never know. There are other Christian colleges--sister schools of Yonsei in Taiwan and Hong Kong--but they do not have the central importance which Yenching enjoyed in modern Chinese education. It may be completely useless to speculate, too, because China, broadly speaking, was a

pre-modern society in the 1930's. A bigger threat than Marxism or war could have been posed by industrialization.

This is why the example of Yonsei is so important. It is strong enough to exist in a modern society without losing its Christian witness. There are several reasons.

First, Yonsei is academically strong. Non Christian students regard it as an elite institution and compete fiercely for admission. Second, Yonsei's Christianity does not detract from its Korean-ness, because Christianity itself has been Koreanized. The Christian community in Korea, taken together, is a large and powerful sector of the population. Yonsei is not selling a foreign religion--at least not any more--when it claims to be a Christian university.

Another element of Yonsei's witness is its faculty and graduates throughout Korean society. Yonsei alumni have made their mark in "all the walks of life." The alumni networks, so important to today's students, in many cases are networks of Christians. Yonsei professors regularly influence important business and government decisions. They contribute to international conferences and publications. They participate in faculty exchanges with professors from abroad who help make Yonsei a more cosmopolitan place. The cosmopolitan flavor on campus enriches the students'

experience. To cite just one example, the East-West Research Center's frequent seminars with visiting dignitaries and scholars opens unique vistas for Yonsei students who are hungry for world perspectives. The resources, both material and professional, which make this possible help to guarantee Yonsei's place at the pinnacle of Korean higher education. And this has been achieved without sacrificing Yonsei's Korean-ness or Christian-ness.

But can Yonsei maintain a Christian witness in a society (and world) which is obsessed with materialism and which shuns religion as un-modern? The challenge of materialism faces Yonsei as it faces all Christian colleges in Korea and the spiritual values of all Koreans.

The future of Korea remains clouded by a past which is filled with suffering. Koreans have reason to fear renewed warfare with the north. They have reason to fear economic fluctuations--the loss of jobs, the failure of businesses, the resurgence of inflation, protectionism abroad, "oil shocks," and many other things over which they have no control. I have heard some Koreans describe themselves as a "luckless people," a people governed by Murphy's Law, it seems, which states that "anything that can go wrong will go wrong." Events such as the KAL 007 incident and the Rangoon

bombing seem to bear this out. Are Koreans really a "luckless" people? And if they are, what gods are there to bring them luck?

Will Koreans trust (as the Meiji-era Japanese trusted) in a rich country and strong army (富国強兵) to guarantee their future? Will they trust in leaders and oligarchies? Or in science, which now has led mankind to a suicidal arms race? Or in the historical determinism of Marx? These things may be useful--part of our modern yung 用--but they are not sufficient for our spiritual t'i 體.

Yonsei's mission--like that of all people of faith who are concerned with life's values, truth, and freedom--is to inform material culture with a Christian t'i 體, with meaning, value, respect for persons, and, in the end, with faith that God is working his purpose out. Yonsei University is in a perfect position to carry out that mission in Korea today.

B. Back to Basics.

As a historian and not an educational philosopher, and as an outsider, it is beyond my rights to criticize the way Yonsei carries on the business of higher education. From a year's observation as a visiting Fulbrighter in 1983-84 my main recommendation would be to keep steady as she goes. But I do have one broad observation along the well-worn line of faculty guidance of students.

The crush of students which hit Korean college campuses after 1980 has created big problems and opportunities. If

Christian faculty and students have the primary role in expressing a Christian witness to the rest of the university community, the "audience" is now bigger and the potential for witness has been much expanded.

On the other hand, increased numbers of students have meant increased competition for faculty time and attention. Class size, the inexperience of teaching assistants, and the many demands on professors both on and off campus mean that the personal contact between Christian faculty and students has diminished.

This is especially true because of the curriculum structure which compels students to stay close to their fellow department majors most of the time. Because of the concentration of effort and instruction in departments, the liberal arts benefit is diluted for students who are pre-dental majors (for example) taking literature or history courses. Professors must concentrate on their own departmental majors, and the students in pre-professional majors--who need the influence of the humanities as much as anyone--can be left with little more than curriculum requirements to fulfill.

These problems are important concerns at Yonsei, I know, as the faculty tries to provide a broad education under severe pressure. Yonsei students need to make a living when they graduate and they need the "how to" courses in business, medicine, engineering, and even in liberal arts. But they also need a broad view of the world, a sense

of proportion, and a feeling for the community. They need historical perspective and respect for other people and peoples.

To the extent that Yonsei, despite shortcomings, is striving to deal with the personal and professional needs of its faculty and students in an atmosphere of free inquiry informed by Christian ethics, it is already on the way to being a model Christian liberal arts university. It can embark on its second century with confidence, enriched by the example of generations of Christian educators. George Paik, perhaps the greatest of all these, left the eagle as Yonsei's symbol and the message of Isaiah 40:31 to encourage future generations of Yonsei scholars:

. . . They who wait upon the Lord shall
renew their strength; they shall mount up
with wings as eagles; they shall run and not
be weary; they shall walk and not faint.

NOTES

¹This paper is based on research in the archives of Yonsei University, Seoul; of the Korea Mission of the Presbyterian Church, U.S.A. and of the Cooperating Board for Christian Higher Education in Chosen at the Presbyterian Historical Society, Philadelphia, Pennsylvania; of the Korea Mission of the Methodist Episcopal Church at Drew University, Madison, N.J.; and of the American Consulate-General in Seoul, 1910-1941, now housed in the National Archives, Washington, D.C.

²Manning M. Pattillo, Jr., and Donald M. Mackenzie, Church-Sponsored Higher Education in the United States (Washington, D.C.: American Council on Education, 1966), pp. 30-53.

³Liberty Baptist College, Catalog (January 1982), pp. 6, 10, and 23; and Bob Jones University, Bulletin LVI (February 1982), p. 8.

⁴Pattillo and Mackenzie, p. 67.

⁵Union Christian College [Sungsil College], Catalogue of the Union Christian College for the Year Ending June 1913 (P'yongyang, 1913), p. 2.

⁶O.R. Avison to S.H. Chester, letter, November 3, 1917, quoting W.M. Baird, founder of Sungsil.

⁷Chosen Christian College [Yonhi College], Bulletin, 1914-1931: Annual Catalogue, 1931-1932 (Seoul, 1931), p. 44.

⁸James Earnest Fisher, Democracy and Mission Education in Korea (New York: Columbia University Press, 1928; reprinted Seoul: Yonsei University Press, 1970), p. 53.

⁹This evidence may be found in the files of the Presbyterian Historical Society and consists of reports, petitions, and briefs filed over the years by Korea missionaries on the subject of Christian higher education in general, and Yonhi College in particular, and in private correspondence among the Korea missionaries.

¹⁰The Cooperating Board later became part of the postwar United Board for Christian Higher Education in Asia.

¹¹Yonsei University, Eightieth Anniversary Commemoration Compilation Committee, Yonsei taehakkyo sa [History of Yonsei University] (Seoul: Yonsei University Press, 1969), pp. 371-373.

¹²"Chosen Christian College--Year 1925-26: Religious Conditions and Activities," no author, no date (document in the Presbyterian Historical Society (PHS), Record Group 140, Box 15, File 18.

¹³Horace H. Underwood, "Report of Chosen Christian College to the Chosen Mission of the Presbyterian Church, U.S.A." (1938), PHS, Record Group 140, Box 15, File 18.

¹⁴Paek Nakchun [L. George Paik], "Na-ui salmul toetorapomyo," [Looking Back over my Life], in Chilli wa chayui kisu-dul [Standardbearers of Truth and Freedom] (Seoul: Yonsei University Press, 1982), p. 254.

¹⁵Yonsei taehakkyo sa, plates between pp. 276-277.

¹⁶See remarks of E. Wade Koons, in "Minutes of the Cooperating Board for Christian Higher Education in Chosen," (New York, January 27, 1919), p. 3. Koons, a Yonhi College faculty member who concurrently headed a boys' school, reported that his graduates, though Christians, avoided Yonhi because there were no outstanding Korean professors there.

¹⁷O.R. Avison to Arthur Judson Brown, letter, April 14, 1926. In this letter Avison appealed for Presbyterian Board of Foreign Missions funds to finance advanced education for his missionary professors so they could meet the rising standards.

¹⁸Quoted in Fisher, p. 53.

¹⁹Most of this discussion is based on Philip West, Yenching University and Sino Western Relations, 1916-1952 (Cambridge, Mass.: Harvard University Press, 1976), passim.

²⁰West, p. 47.



LOVE IS...



**PRESBYTERIAN MEDICAL CENTER
CHONJU, KOREA**

Love is Healing...

the weak and afflicted who need medical care Love is highly-trained compassionate Christian physicians who labor ceaselessly in the diagnosis, treatment, and prevention of illness It is devoted nurses and technicians who provide continual care and services through the patient's hospitalization. It is dedicated efficient workers who serve behind the scenes to keep the hospital running smoothly. Most of all, love is Presbyterian Medical Center (PMC) seeking to save souls as well as lives and showing those under their care that they are all priceless beings in the eyes of Christ



Love is Serving...



our patients and the surrounding communities through public health outreach to rural areas. Several years ago, our studies found that only 6% of suffering people in rural Korea sought initial health care from a hospital. Our Branch Hospital and public health outposts confront this need by offering diagnosis, treatment and prevention of basic health problems. In addition, these centers serve as places for supervision of the work of Village Health Workers who minister to their own individual villages. In this way, we have the opportunity to live closer to the Life and the Teachings of Christ by going out, just as He did, to reach men, women and children where they live.



Love is Seeking...

to continue this healing ministry by educating doctors and nurses. Our intern-resident program gives carefully selected Christian doctors training in advanced technical skills, medical care, and Christian ethics, so that they too, can begin healing ministries throughout Korea and the world. Similarly, our School of Nursing graduates over 80 well-qualified nurses every year to serve in hospitals, public health work, midwifery, schools and orphanages

Love is also seeking answers to the medical problems of our world through the new Christian Medical Research Center. This institution, designed for the pursuit of truth and for service to mankind, seeks to become a link between faith and science, between hospital and community, and between Church and Mission. The Center includes basic science laboratories, a computerized biometrics section, and a community health education center.



Love is Sharing...



the Gospel of Jesus Christ to our patients and the community. This Christian Medical Center is staffed entirely by Christian people bound by a common desire to be witnesses to the love of Christ. Love is full-time Christian missionaries who share in this work through evangelizing in the hospital and in the community, counseling patients and employees, leading numerous Bible studies and establishing new churches.

Finally, love is sharing the Good News about Jesus Christ to the rest of Korea, and beyond, to the world, through our medical missions library and training program at the Christian Medical Research Center. It is our prayer that this institution may become a national center for the training of Third World missionaries, and for the study of effective methods of medical missions from Korea to the rest of Asia.



Love is Giving...

the time, money and resources necessary to develop the Christian Medical Research Center, as well as PMC, in new ways to bring better health and abundant life to the people of Korea and to this part of the world. With a quarter of its population professing Christianity, Korea is God's lighthouse to the rest of Asia and is in a strategic position to initiate missionary work throughout the East.

We are seeking to raise \$150,000 to build an international dormitory at the Christian Medical Research Center in order to provide quarters for Christian health workers from the Third World and for medical missionary candidates preparing to go to the lost peoples of Asia with the Gospel of healing and salvation. But we need your help, so...



Love is You!



Your prayers and financial support are essential to the continuance and growth of this healing ministry. Through your gifts and concern, you can help to provide the resources and strength we need. Will you help spread the love of Christ?



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Change Is Swift in Seoul As Population Explodes

By CLYDE HABERMAN
Special to The New York Times

N.Y. Times
June 13, 1983

SEOUL, South Korea — This is the quick-change artist of cities: every time one looks, its appearance is different.

Office towers that opened that did not exist a year ago and every second or third corner has the skeleton of a new building that is being fleshed out more and more each day.

Deep scars of construction cut across dozens of streets, the mark of an extensive subway system that city officials expect to be ready in two years, at a cost of \$1.7 billion. South of the central area, across the murky waters of the Han River, new apartment houses rise in huge concrete blocks, often indistinguishable except for the numbers on the side, which reach into the hundreds.

Seoul has become an odd amalgam — part Asian Manhattan, part traditional, the high-rises and broad avenues mask-

Last article of a series on the problems in third world cities caused by rapid population growth.

ing hives of curved-roof houses set along alleys barely wide enough for bicycles.

At the end of the Korean War 30 years ago, the city was a pile of rubble. Now, like shifting protoplasm, it turns every which way, but is always growing.

"We may be moving too fast for our own good," says Rhee Chong Ik, a professor of public administration at Chungju University southeast of Seoul.

The fast pace, however, is a calcu-

lated maneuver by a Government that runs South Korea with an iron band.

In part, speed was required to accommodate a city population that has nearly quadrupled in the last two decades, to about nine million. Officials

Continued on Page A8, Column 1

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Leading Kentuckian To Drug and Betting

By WENDELL RAWLS Jr.
Special to The New York Times

LEXINGTON, Ky., June 9 — A Federal grand jury is looking into allegations of illegal gambling and cocaine trafficking among some leading Kentucky horsemen, socialites and politicians, culminating a yearlong inquiry.

The authorities would confirm neither the existence nor the subjects of an investigation. But lawyers and other sources familiar with the activities of law-enforcement officials said evidence being presented to a Federal grand jury centered on James P. Lambert, a longtime friend and business associate of Gov. John Y. Brown.

Mr. Brown, the former president chairman of Kentucky Fried Chicken, is not a target of the inquiry, they said. But they said agents of the Federal Bureau of Investigation are interested in the

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Giant Seoul: An Ever-Changing City

Continued From Page A1

have also ordered everyone to move at double time to get much of the work, especially the subway, completed in time to impress the many visitors anticipated for the 1986 Asian Games and 1988 Summer Olympics that Seoul will put on.

The city is always aware, too, of North Korea, and there is a conscious attempt to present a booming Seoul as a contrast to the smaller northern capital, Pyongyang.

And so construction goes on around the clock, in a swirl of dust and noise pervasive enough that people often do not realize they are shouting to make themselves heard in sidewalk conversations.

A Reminder Once a Month

Now that the Government of President Chun Doo Hwan has lifted a long-imposed midnight curfew, about the only time Seoul calms down is during the 20-minute air alert held once a month as a reminder that North Korean warplanes are only three minutes away. Cars stop where they are, and motorists and pedestrians head for underground shelters. "It's a nuisance," a college student said, "but in a way it's almost a relief."

If a population explosion can be considered quiet, Seoul has become one of the world's biggest cities with little notice. A Rand-McNally survey says Seoul is the seventh-largest metropolitan area. But it ranks No. 3 — behind Mexico City and São Paulo and ahead of Tokyo — if one counts just the city

proper, according to the United States Census Bureau.

The crowding is apparent everywhere, from the jostling at street corners while people wait for the light to change, to the buses that are always so packed that one gets the impression an evacuation is under way.

There are, on average, 36,000 people crammed into every square mile, compared with 23,000 in New York City and 11,000 in London. At the present annual growth rate of 3 to 4 percent, the population could reach 12 million in a decade and 15 million by the year 2000.

The rampant growth is worrisome enough that city planners have proposed putting up a "no vacancy" sign and encouraging people already here to move elsewhere. Their idea is to reach a peak population of no more than 10 million by 1991.

To many experts outside the Government, that is an overly ambitious goal. It would involve a sharp reduction in Seoul's 23 percent share of the country's overall population, and some question how this could shrink much, if at all.

As in other capitals of developing nations, Seoul's main strength and weakness happen to be the same — its overwhelming attraction to rural dwellers who pour in by the hundreds each day, often to move in with relatives living in already overcrowded houses.

A decade or two ago, the principal draw was the money to be earned here. But a national program to improve farm life has helped narrow the gap, to a point where rural wages do not lag far behind the urban per-capita income of \$1,800 a year.

The Place to Satisfy Aspirations

In a sense, the trouble now is caused by relative prosperity. Many more people can afford middle-class aspirations, and Seoul is the best place to satisfy them.

The city produces 40 percent of the gross national product and has one-third of the country's industrial plants. The major cultural institutions are here, as are 41 colleges and universities, including all the prestigious ones essential for getting one's children on the right track toward a good career.

"Young people do not see much future in rural areas," said Kim Ki Hwan, president of an economic research group, the Korean Development Institute. "They move to the city no matter what its problems are."

Those problems cover a range of familiar worries created by rapid expansion.

Piped water is generally adequate; nonetheless, some 500,000 people must do without. Three-fourths of the homes lack flush toilets, and most sewage gets dumped raw into the Han River.

World-class traffic jams strangle parts of town, although the congestion is not as serious as the manic pace on the roads, with drivers and pedestrians locked into a citywide game of "chicken." In 1981, the last year with available

statistics, victims of carbon-monoxide poisoning caused by gas leaks.

Exacerbating these troubles is the relentless population boom.

One does not see many of the vicious slums that form the urban landscape in other developing countries — and in the South Bronx, for that matter. But the tidiness of most houses does not mean the shortage is not severe.

Newcomers from the southern part of the country, if they cannot find space with relatives, often move into squatters' shacks abandoned by previous waves of migrants. Some houses are the same ones originally inhabited by Koreans who fled from the north before and during the Korean War.

'Moon Villages'

On the city's southern edge, thousands of tiny huts cover the mountainside, reaching so high that locals have taken to calling them "moon villages." Living space there is extremely limited, with some families squeezed into an area of no more than 100 square feet.

By official count, almost 40 percent of the city's households, or 600,000 families, must double up, creating an average of 2.4 people per room — four times the ratio in the United States.

Some 45,000 housing units have been built in each of the last six years, but the pace has not nearly kept up with the population surge. In fact, these new homes have been seized as a golden opportunity by poorer residents. Rather than move into the apartments themselves, they sell the living rights to others, then stay where they are in squatter villages.

Experiences such as these have led to a certain skepticism about Government intentions to ease the crowding. One announced plan calls for building more than 3.3 million housing units nationwide and more than one million in Seoul



The New York Times / Clyde Haberman

New high-rise office buildings taking shape near Seoul's South Gate, ancient entrance to the South Korean capital.

alone in the next 10 years. So far, officials have not been able to provide anything approaching those totals.

When the Government wants to, it has managed to get jobs done in a hurry. The subways, for instance, are being stitched together in record time. If all goes well, they should carry five million commuters a day, thereby taking some of the load from the 8,300 buses wbeezing along with nearly 10 million daily riders.

Along the Han River — again with a two-year timetable — engineers have begun to build two sewage treatment plants and carve out parkland as part of a \$464 million development project.

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ible programs. Officials make no secret of the fact that a top priority is to impress other countries, both to improve trade and strengthen diplomatic relations.

Less dramatic innovations have been slow to arrive and sometimes suffer from what one member of the central city planning commission, Kwon Tai Joon, calls official "oscillation."

At first, the Government actively sought low-income housing, then stopped, on the theory that it would only encourage more people to flock to Seoul. Now the construction has resumed. A prominent skyline was considered desirable a decade ago; then height limits were imposed, only to be

removed later on.

Even the newspapers, which know they can go just so far in criticizing President Chun's authoritarian regime, have questioned the Government's resolve to control Seoul's population.

Nobody, though, challenges the fundamental goal — to turn the city into something other than the center of the South Korean universe.

Essentially, the Government wants to create satellite cities by dispersing factories, schools and housing, hence luring migrants who might otherwise drift to Seoul. Details, however, are still in short supply.

GIVE TO THE FRESH AIR FUND

Important Dates In Seoul's History

1392 — Established as the capital of Korea by King Taejo, first of the Yi dynasty rulers. It had long been a trading village. The city remained the capital of the Yi dynasty until the early 20th century, when the Japanese invaded the country.

1906 — Occupied along with the rest of Korea by the Japanese, who installed their resident-general in the city.

1910 — Made the headquarters for Japan's governor-general after formal Japanese annexation of Korea.

1945 — Occupied by United States troops as they moved into positions south of the 38th parallel at the end of World War II, supplanting the Japanese. The Americans used the city as their headquarters in the country.

1948 — Proclaimed the capital of the Republic of Korea and made the Special City of Seoul

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World-class traffic jams strangle parts of town, although the congestion is not as serious as the manic pace on the roads, with drivers and pedestrians locked into a citywide game of "chicken." In 1981, the last year with available statistics, there were 40,000 collisions, which meant one car in six was involved in a crackup.

Memories of the Mountains

Pollution can be insufferable. Few cities have Seoul's natural surroundings — gentle mountains that form a mahogany fringe on three sides. The smog, however, is so thick on many days that the mountains become but a picture-postcard memory.

Winter pollution is particularly severe, because 80 percent of the homes are heated by the "ondol" system — coal briquettes that funnel warm air through passages under the floor. Besides contributing to the smog, coal burning kills entire families every win-

the shortage is not severe.

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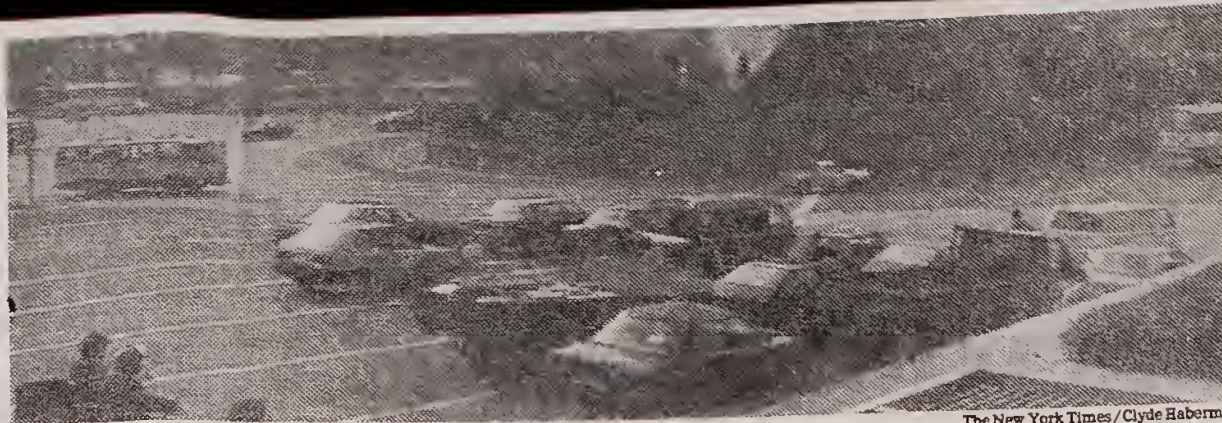
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June 25, 1950 — North Korean troops invade South Korea, beginning the Korean War.

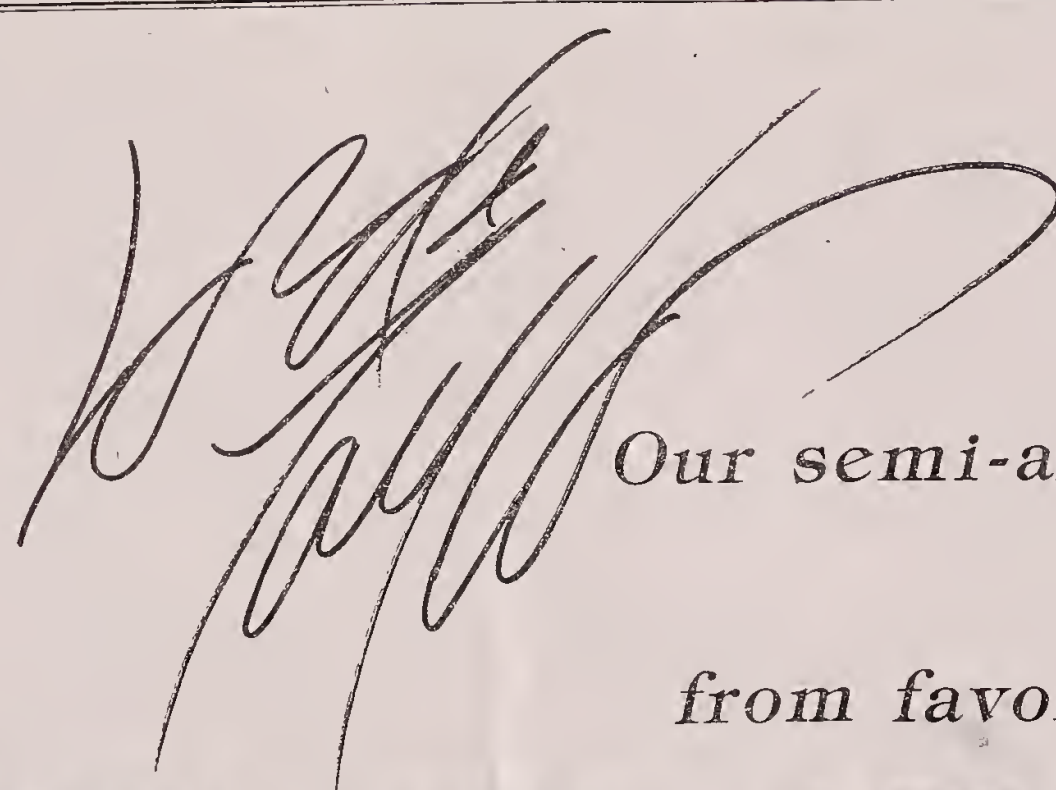
June 29, 1950 — North Koreans capture Seoul.

Sept. 29, 1950 — United Nations troops retake Seoul.

Jan. 4, 1951 — North Koreans take Seoul again.

March 14, 1951 — United Nations troops regain control of Seoul and hold it until the end of the war.

July 27, 1953 — Armistice signed at Panmunjom, ending the Korean War.



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Vol. 51, NO. (1, 2)

March - June, 1984

→ 신학지남 (神學指南)

→ Presbyterian Theological Quarterly
Published quarterly by
The Presbyterian General Assembly
Theological Seminary of Korea

최치문수

This periodical is available at
reading room of Speer library.

1956-67: 5 missionaries to 3 countries

1976: 16 missionaries to 12 countries

1985: 75 missionaries to 25 countries

→ missionaries who work strictly for the
natives.

* There are about 105 missionaries who
work for Koreans abroad

- Young Hong, PTS

韓國教會 海外宣教에 관한 歷史的 考察

蔡 殷 洙

<부교수·선교신학>

서 문

한국 교회는 100년이란 역사를 통하여 수 많은 위기와 수난이 있었음에도 그것들을 훌륭하게 극복하여 오늘의 자랑할 만한 선교적 결과를 가져왔다. 한국 교회가 전개한 선교적인 과업을 3방면으로 구분하여 고려할 수 있다. 첫째는 국내 전도에 관한 것이고, 둘째는 해외에 거주하는 동족을 위한 전도에 관한 것이고, 셋째는 해외선교, 즉 다른 민족의 전도에 관한 것이다.

위에서 구분한 선교의 3방면을 오늘날 선교를 논하는 사람들에 의해 첫째의 것을 M-1 선교, 둘째의 것을 M-2 선교, 그리고 셋째의 것을 M-3 선교라 구분한다.

제 3 세계 교회들은 아직도 대개 M-1, M-2 선교에 힘을 쏟고 있다고 볼 수 있지만, M-3 선교에 대해서는 아직도 관심과 노력과 성과에 있어서 별로 불만한 것이 못된다고 본다.

한국 교회의 경우 역시 M-1, M-2 선교의 경우, 그 결과는 세계 선교사상 팔복할 만한 것이라 말할 수 있다. M-3 선교 역시 제 3 세계교회, 즉 피선교국 교회들 가운데서는 그 열의와 노력이 앞장서 나가고 있다고 본다. 그러나 아직도 세계 교회가 인정할 만한 그런 성과는 없는 것 같다.

필자는 여기에서 한국 교회의 M-1, M-2의 선교에 대해서는 고찰하지 않고, M-3 선교에 관하여만 한정적으로 논할 것이다.

山東선교 : 아시아인에 의한 아시아 선교의 효시(嚆矢)

한국의 장로회 총회가 산동선교를 시작한 것은 한국 교회의 해외 선교의 시초였을 뿐 아니라 아시아 宣教師에 의한 아시아 지역 선교의 시초였다는 점에서 그 의의가 크다고 본다.

조선장로회 총회가 1913년 9월 총회에서 선교지를 중국 산동으로 정하였고, 또 선교사들의 선정과 파송을 결의하였고, 동년 11월에 박태로, 김 영운, 사 병순 세 목사를 초대 산동선교사로 파송하게 되었다." 이처럼 한국 교회가 "땅 끝까지 이르러 내 증인이 되라" 하신 주님의 명령을 받들고, 歐美교회로부터 받은 복음의 빛을 갖기 위해 먼저 우리 한국과 인접하고 있는 유교, 불교의 역사와 문화로서 우리에게 영향을 끼쳐왔던 중국을 선교지로 선정하고 산동선교를 시작한 것은 한국 교회가 복음을 받은지 불과 28년 밖에 안된 때였으니 놀랄 만한 일이다.

한국 교회의 해외선교 즉, 산동선교의 결의는 순수한 영적인 열의와 감사에서 출발한 것이었다. 그것은 한국교회가 산동선교를 그만큼 오래 지속할 수 있는 힘이었고, 성공을 가져오게 한 원동력이었다.

선교지인 중국의 선교 역사는 영국인 선교사 Robert Morison이 중국 땅에 온 때, 즉 1807년부터 치더라도 한국의 선교역사 보다는 77년이나 앞선 것이었다.

거대한 중국 대륙 가운데 산동성, 그 가운데 萊陽이 바로 한국선교부가 선교지로서 정한 곳이었다.

그 산동성의 선교역사를 보더라도 한국 선교부가 그 곳에 도착하기 51년전, 즉 1862년에 미 북장로회 선교부 소속 미국인 郭 德顯 목사 에 의하여 복음의 씨앗은 뿌려졌던 것이다." 그런 사실들과 한국선

1) 박상순 "산동선교의 과거와 현재" 신학지남 11월호(1935), 제17권, 6집 p. 27.

2) 홍승환 "산동성 萊陽선교소식" 신학지남 7월(1920), 제3권 2집, p. 241.

교부와 어떤 상관이 있었던 말인가? 한국선교부가 중국선교에 개척지가 아니었다는 사실 이외에 한국선교부는 개척자인 구미선교부의 덕을 간접적으로나 직접적으로 많이 입었다는 사실이다. 다른 말로하면, 이미 그들에 의하여 열어 놓은 선교의 문을 이용하여 들어갈 수 있었다는 사실이다.

한국교회의 萊陽 전도 시각의 형편에 관해 이렇게 보고 하였다:

주후 1862년에 미국 예수교 북장로의 전도국에서 박 덕현 목사가 산동성에 초도(初到)하여 산동 작치에 순행선교한 그 시부터 래양에 전도가 시작되었는데 그 중 이상한 것은 박 목사가 중국에 초도하여 전도함을 초득(初得)한 교인이 왕모요 그 후 45년간은 외촌(外村) 등지에는 교인이 생기지 성내는 1개 교인도 생기지 아니하다가 1912년에 지(至)하여 복음당(전도실)을 설립하고 중국 전도인과 미국 선교사가 거주하면서 전도하되 공인이 생기지 아니하던니 1913년에 지(至)하여 조선 목사가 여기에 이르러 선교한 후로 기개(幾個) 교인을 신득(新得)하고 부근 작촌에 본래 있던 교인 5,6을 합하여 성내에 교회물 시성(始成)하다.³⁾

그 선교지역에 대한 이상의 간단한 역사적 서술을 통하여 볼 때 미 북장로교 선교부에 의해 산동선교가 시작되었지만 50년이 경과한 1912년 겨우 한 곳의 전도소를 설치할 수 있을 정도로 선교에 대한 그곳의 반응은 대단히 거부적인 것이었음을 알 수 있다. 그런 지역이 한국 교회의 선교지역이 되었다는 것은 오히려 도진적인 일이 아닐 수 없었다.

박 상순 선교사의 보고는 한국선교부가 처음으로 선교지에 주재한지 3년만인 1916년 4월에 중국인 남녀 도합 3인에게 세례를 주었다고 한다.⁴⁾ 그래서 본래 그 지역에 있었던 5명의 교인과 합하여 교회를 시작하였다.⁵⁾ 그것은 교회라기 보다 그들 중국인의 말로 “福音堂”이라는 전도소였으리라 본다. 그로부터 2년후 박 상순 선교사의 보고는 한국선교부의 사업은 진일보 발전하여 1918년 5월에는 한국선교부가

3) *Loc. cit.*

4) 박상순, *op. cit.*, p. 27.

5) *Loc. cit.*

그 곳 지역의 華北大會에 정식회원으로 가입이 되었고, 대회는 우리 선교부에 萊陽城을 중심으로 주위 30리의 경내를 선교활동 지역으로 정하여 주었다고 하였다. 동년 8월에는 石水頭라는 곳에 한국 선교부는 기도소 한 곳을 더 설립하였다.⁶⁾

여기에서 한국선교부와 현지 장로교회와의 선교에 있어서 그 인합적 관계의 신격을 엿볼 수 있으니 즉, 한국선교부는 현지 토착인 교회의 지도 이데 움지이었다는 사실이다. 현지 교회의 지도의 범위가 어느 한계까지였는지는 모르나 적어도 선교지 지역 선정에는 한국선교부가 현지교회의 지도 이데 움이었다는 사실이다. 그런 관계는 현지 교회와의 협력적인 것으로 볼 수 있기 때문에 효과적인 방법이었다고 본다. 그런데 선교사의 보고에 의하면 처음의 선교지의 구획은 너무 협소함을 느껴 한국선교부는 더 넓은 지역으로 진출하기를 원하였고 그 결과 1919년에는 萊陽 전경으로 선교 구역으로 인정받기에 이르게 된 것이었다.⁷⁾

그러한 선교지 확장 인가에 대하여 그 경위를 아래와 같이 본국 선교부에 보고하였다:

래양서남은 요동노회에 속하고 동북은 산동노회에 속하고 우리 선교구역은 양 노회 중간 곧, 성 사방 30리 이내 뿐이라 30리 이내는 선교구역이 심히 협소한 줄 알고 래양 전경을 전임 선교할 주의로 본 전도국에 경유하여 양 노회에 각칭(各請)하기를 래양 전경을 아(我)선교구역으로 양허하라 한즉 범무 이언(二言)하고 감심락허(甘心樂許)하여……⁸⁾

한국교회 선교부는 선교의 문이 크게 열려 짐으로 기뻐하였음과 동시에 새로운 희망을 가졌음을 우리는 엿 볼 수 있다:

……래양 전경을 일차 순식하면서 지도를 화(畫)하여 각양을 담지한 즉 지면의 주위가 오백여리요 직경이 이 백여리요 동(洞)수가 오천여동인데 시장지(市場地)가 42처요 2,3천호 되는 촌이 허다하고 촌이라 위

6) *Loc. cit.*

7) *Loc. cit.*

8) 홍승한, *op. cit.*, p. 245.

(13) 하고는 백호되는 이하되는 촌이 몇 곳이 되지 못하여 인구수는 일백오십만명 가량이요 교의로 묻하면 대소할 8,9처요 교인 수는 이백여 명이니……⁹⁾

뿐만 아니라 한국선교부의 선교사업의 확장을 위한 노력은 선교 후원 교회인 본국교회에 새로운 자극과 도전을 주기 위함인 동시에 하나님께 영광과 본국교회의 영광을 위함이었다고 서술하고 있었다. 그에 따라 한국선교부는 본국 교회의 선교비 부담의 증가를 염려도 하였다. 여기에서 다시 한번 생각해 볼 수 있는 것은 현지 교단과의 협력이란 불가피한 것이었지만 실제적으로 인함에 있어 도움을 얻는 사실이기도 하였다. 이유는 확장구역에 이미 세워진 교회들을 한국선교부의 관할 아래 둘 수 있었기 때문이다.

한국 교회의 중국 산동 선교는 전 교회의 기도와 정성의 결정체요 참여의 영적 사업이었다. 모든 선교사들의 파송과 선교비 조달은 장로교 총회 선교부의 관할 아래 이루어진 일로서 전체 교회의 일로 받아들였다. 그것은 오늘날 한국 선교사가 어떤 후원교회나 선교회와만 관계하고 있는 이상한 선교관계와는 성격이 달랐다. 이상하다함은 오늘날 후원교회나 선교부는 소속 선교사를 하나의 고용된 인원으로서 여기고 선교사는 후원교회나 기관에만 신세를 지고 있는 듯이 생각하는 일을 말한다.

한국교회가 산동선교를 시작하였을 그 당시의 상황은 일본에 의해 나라의 주권을 상실하였고 한국교회의 역사는 28여년 밖에 되지 않는 연소한 교회였는데, 그 같이 성과있는 선교사업을 벌일 수 있었던 것은 결코 우연한 일이 아니었고 전체 교회의 단합된 기도와 노력에 의한 것이었음을 알 수 있다.

선교지에 투입된 선교사들을 보면 1913년 11월에 초대선교사 박 배로, 김 영운, 사 병순 목사의 파송을 위시하여, 1917년 5월에는 방 훈원 목사가 파송되었고, 동년 6월에는 김 병규 조사가 파송되었고, 1922년에는 이 대영 목사가 파송되었고, 1931년에는 김 순호 이선교사가 전국 여전도회 파송으로 산동에 갔다. 1937년 방 지일 목사를 파송하였다.¹⁰⁾

9) *Loc. cit.*

10) 박상순, *op. cit.*, pp. 27-29.

이상의 직접적인 선교요원 이외에도 의사로서 김 영식씨는 1918년에 김 윤식씨는 1919년에, 안 춘호씨는 1931년에 각각 파송되었다.¹¹⁾

물론 파송된 인원이 그대로 끝까지 계속하여 일한 것은 아니고 도중 신병 등으로 귀국한 분들이 있었기 때문에 결원을 보충할 뿐 아니라 사업의 확충에 따라 계속 인원을 그렇게 파송하였다.

훗날 필자는 산동선교사 이 대영 목사를 통하여 들은 바는 그 당시 한국선교부의 건물 등이 한국의 임시 정부의 그것보다 더 훌륭하며, 임시 정부 인사들의 부러움을 사기도 하였다고 하였다.

한국 교회가 단결된 힘으로 유교와 전통으로 굳은 중국 산동에 선교를 했다 함은 아시아인에 의한 아시아 선교의 효시였다는 점이 무엇보다도 중요하다. 상징적인 의미도 컸으나 실제적인 선교의 결과도 팔목할 만한 것이었다. 선교사의 단편적인 보고이지만 우리는 그것을 통하여 그들의 성과를 짐작할 수 있다.¹²⁾

	1921년	1935년
교인수	618명	1,400명
교회수	11처	23처
기도소	9처	21처
경비	99,700원	319,250원

(일년비용)

그 당시 한국 교회가 경제적으로 넉넉지 못한 상황 가운데 선교사가 가족들 뿐 아니고 현지 선교인원들의 총 경비를 30여년간 지속하여 후원하였다는 사실은 놀라운 일이 아닐 수 없다. 어려운 중에서도 그 당시 교회는 그런 단결과 열성과 지속성을 보여 주었는데 오늘의 한국교회는 어떤가? 산동선교를 거울로 삼아 명실상부한 권위있고 인정받을 만한 선교를 전개하여야만 할 것이다.

선교불 힘은 받는 교회에서 주는 교회가 될을 의미한다. 그것은 신

11) 총신대학 편집위원회, 총신 6(1983), 총신대학 학도호국단, 서울, 1984, p. 232.

12) 박상순, *op. cit.*, p. 31.

교인원과 경비만 말함이 아니다. 예를 들면, 한국교회 쪽에서 유명한 교계인사들의 선교지 방문이 있었다. 그것은 직접적으로는 현지선교사들에게 격려가 되는 일 이외에도 현지 교회들에게 유익과 그리스도 안에서 국제적인 그리스도인의 뉘우침을 도모함으로써 복음을 증진케 하는 일임에 틀림이 없었다.

1920년 5월 윤산은 박사가 총회 전도부 부장의 자격으로 중국선교지 시찰차 내화한 것을 위시하여 1920년에는 이자익, 마도덕, 변인사 목사가 선교지 시찰차 온 것이었다. 1929년에는 차재명, 조시한 목사가, 1930년 7월에는 한국의 유명한 초대부흥사 김익두 목사가 와서 레양, 즉묵, 청도, 연대 등지에서 부흥회와 전도를 한 것이었다.¹³⁾

두터운 민족적, 문화적 장벽이 가로 놓인 그 땅에 복음의 씨앗을 심기에는 쉬운 일이 결코 아니었기에 여러가지 수단과 방법이 동원되었음을 본다.

.....전도로 논하면 전 수년지간은 어학으로 인하여 전도한 일자가 부다(不多)하였으나 전도하는 중에 재외가 유(有)한 것은 도처에 남녀 50, 60명 혹은 백여명이 회집하여 전도를 선칭(善聽)하며 민기로 작정하는 사람도 불소(不少)하다 또는 상등사회에 전도키 위하여 별반 교세도 하며 선배에게 전도키 위하여 일년 양차식 사범강습회를 개설하고 교수함으로써 감동되어 입교한 자가 5,6인이요, 학습인이 7,8인이며, 외출전도차로 순행하다가 우리 사범학생의 시무하는 학교에 가본즉 해교 학생과 인가에 전도불 많이 하는 형편이요 자기 학생을 시켜서 일반 학부형과 인근한 남녀노소를 청래하여 전도를 듣게도 하고 민기를 장권함으로써 민기로 작정하는 사람도 혹은 있으며 간혹히 집대도 하나 가미가 불소(不少)하다.¹⁴⁾

박상순 목사의 보고에 의하면, 그 당시 그 지역에서 사용되었던 두 가지의 전도 유형을 하나는 유행전도(遊行傳道)요 다른 하나는 좌당(座堂)전도라 하였다.

13) *Ibid.*, pp. 28-29.

14) 홍승한, *op. cit.*, p. 247.

보통 개인전도 공중전도 외에 산동에서 유행하는 것은 1. 유행(遊行傳道) 2. 좌당전도(座堂傳道)이라 하겠다. 유행전도는 하나의 단체를 조직하고 친막과 환등 유성기 활동사진기 성경화본 칠판 기등(旗燈) 기타 단원들의 행리 식량 취구(炊具) 등물 대(箒)하고 대개 신자가 없는 촌락을 찾아 전도강설로 복음을 신전하는 것이다.

좌당전도란 것은 일정한 장소 즉, 가옥을 임득(賃得)하고 등자(燈子), 의자(椅子), 탁자 등 서화 급 기타 전도에 수용(需用)할 약간의 가구등을 설치하고 예배일 시일(市日) 등 시기에 예배의식을 거행하고 복음을 감연하며 평일에는 개인을 심방하여 교의를 결(給)하며 수 앞으로 흡인하는 공작이다. 점차 신자가 생기고 교회가 조직되고 예배당이 건설된다.¹⁵⁾

필자는 이 대영 선교사의 유행전도의 경험담 즉, 강도의 위험을 잘 모면한 일을 들은 바 있다. 거기에는 기후의 적응 문제, 사람들의 박해, 강도의 위험이 도사리고 있었다.

한국선교부는 교육에도 힘을 쏟았다. 즉 한국선교부는 지역 가운데 있는 학교 즉, 국민학교 수준의 학교들을 도왔을 뿐 아니라 5년제 성경학교를 세웠다. 그 곳에 16, 17명의 학생이 등록하고 있었다. 그 학교는 십년간 계속하였다. 졸업생들은 교회의 영수가 되며 신학교에 입학하기도 하였다.¹⁶⁾

그 외에도 도리반, 면려회, 수일학교를 조직하고 운영함으로써 교회를 든든히 함에 힘을 쏟았다. 특히 부너도리반(사경회라할 수 있음)은 큰 유익을 주었다. 그것은 약 1개월간 석의 기간이었는데, 성경, 음악, 문자들을 가르쳤다. 문자의 교수라 함은 39개의 자모로 된 한자의 음을 표시한 것이었다. 한번의 회기에 약 30, 40명이 도리반에 입학하였다 한다.¹⁷⁾ 그것의 성과를 들어보면 이렇다:

즉묵(即墨) 도리반과 같이 레양서도 1932년에 부너들을 모아 1개월간 도리반을 개(開)하였던 바 성적은 매우 좋았다. 무슨 삼식을 얻는

15) 박상순, *op. cit.*, p. 31.

16) *Ibid.*, p. 32.

17) *Ibid.*, p. 33.

것 뿐 아니라 서로 모여 같이 지내는 중 피차에 받는 은혜가 적지 않았다.

주일학교로는 래양과 즉목 두 곳에 있었고 면려회는 6곳에나 두었다.¹⁸⁾

교회지도자들을 위한 교직 수양회와 전도자 훈련도 실시하였다. 강사로는 중국인으로서 宋尙節 박사 등 몇명이 있었고 한국인으로는 김 익두 목사가 거처갔다.¹⁹⁾

그 당시 한국인 선교사의 눈에 비친 복음에 대한 중국인의 시원함은 반응을 자기들 나름으로 분석한 것을 보면 (1) 그들의 전통에 대한 고 자세를 들었다. 예수교를 양목(楊鑿)의 종교 보다 더 못한 오랑계의 종교로 낮추어 보는 일이라고 말하였다. (2) 그들의 어려운 한자는 익히기가 어려워 많은 문맹을 낳았다는 것과 그 결과 전도하기에 어려움이 많다는 것이었다. (3) 역사적인 이유로 외국인을 의심하고 증오함을 말하였다.²⁰⁾

그 중에 한국교회 선교사들은 약소국의 선교사였기에 무시를 당하였다면 더 받았을 것이다. 그렇다고 한국 선교사들에게도 배경이 될 만하며 자량이 될만한 일이 없던 것은 아니었다. 그것은 무엇보다도 파송교회인 한국교회의 영적인 부흥이었다. 보고서에 의하면,

조선교회 발전 상황, 특수 성적이 신문에 이따금 보도되고 조선을 친히 보고간 인사들은 각지에서 조선교회 상황을 들어 자기 교회를 격려하는 공구로 삼는다. 이처럼 조선교회 일이 넓히 알려지는 동시에 조선 선교사들은 많은 귀애를 받는다.²¹⁾

초대 한국교회 선교사들은 분산적으로 일하지 아니하고 협력하여 일하였다는 점은 그렇지 못한 오늘의 한국교회의 선교사업과 대조적이었다. 그들은 외국선교 단체와도 공동목표를 위해서 도움을 주는

18) *Loc. cit.*

19) *Ibid.*, p. 29.

20) 홍승환, *op. cit.*, pp. 242-243.

21) 박상순, "산동선교의 현재와 장래(속)" 5월호(1936), 제17권 6집, p. 46.

협력의 관계를 지속하였다. 보고서는 그것을 말한다.

우리를 포위한 영미국의 선교사들은 사업경영상 피차에 우의적으로 연락이 있다. 그외 선교사들이 우리 신교구내에 와서 성경학교도 교수하고 부흥회도 인도하여 준다. 각방으로 우리를 도울고 노력을 불사한다. 우리 선교사들 중에서도 그들의 청탁을 입어 부흥회 사경회 등을 인도한 분이 있었다. 이 대영 목사는 수년 전에 미국 북장로회, 미국 침신회구역 내에서 많은 활동을 하였다. 방 호원 목사는 화북신학교의 이사로서 노력을 불사한 일이 있었다.²²⁾

중국에서는 일찌기 조합교, 침례교, 장로교 등이 합쳐 하나의 중화기독교회라는 것을 만들었다. 한국선교부도 1927년에 거기에 가입하였다.²³⁾

산동선교에 대한 역사적 관찰을 마치면서 느끼는 바는 좋은 동기와 단합, 지속적 노력과 훌륭한 결과는 훗날 계승되어야 할 훌륭한 선교의 역사적 케이스였다고 본다.

제 3 세계 선교 : 선교의 새 출발

중국 대륙에서 중공의 승리와 국부군이 대만으로 물러섬에 따라 중공정권은 1949년 외국선교 기관의 활동을 불법화하게 되었다. 따라서 외국 선교기관들은 거의 한 세기 반에 걸쳐 애를 써 복음의 씨를 뿌렸던 중국 대륙을 포기하고 일단 물러서지 않을 수 없었다.

한편 한국교회는 제국주의 일본 정권의 발악적인 교회 탄압에서 하나님의 능력의 손에 의하여 다시 회생하게 되었지만 또 다른 짐승의 세력 공산주의에 의하여 환란에 처한 교회가 되었다. 공산적(敵) 기독교의 세력은 급기야 1950년 6월 25일 전쟁을 일으키고 한국교회는 민족과 함께 또 한번의 존망의 위기에 서게 되었다.

그런 역사의 시련 가운데 설상가상으로 교회는 신학사상의 다름에

22) *Loc. cit.*

23) *Loc. cit.*

서 분열의 아픔을 맛보았던 것이다. 그런 역사적인 시련은 한국교회 의 영적 단련을 위한 하나님의 섭리였다고 볼 수 있다. 그러나 당시 한국교회는 해외선교에 눈을 돌릴 만한 정신적으로나 물질적 여유를 갖지 못하였다. 그런 상황을 핑계로 복음증거하는 일을 결코 오래 미루어 둘 수는 없었던 한국교회는 1956년 장로교 선교부(통합)는 최 찬 영, 김 순일 목사를 태국으로 파송하였고, 장로교 선교부(교신) 김 영진 목사를 1957년에 대만에, 이화여자대학교 선교부는 전재욱 선교사를 1961년에 파키스탄에, 1967년에는 대한예수교 장로회 총회 선교 부는 채 은수 목사를 대만에 각각 파송하였다.²⁴⁾ 이상은 1950년대 후 기에서부터 60년대 즉, 전쟁 이후 경제적으로 어려운 때에 보낸 선교 사들이다. 그런 때 선교사명을 제 3 세계에 다하기 위해 M-3 선교만 을 하도록 임무를 주어 보내었다는 데 의의가 크다 아니할 수 없다. 그 때의 선교사들 가운데 거리가 아직도 선교분야에서 신학과 대학에 서 교수를 하거나 현지에서 아직도 임무를 수행하기에 노력을 기울이 고 있다.

1970년대 M-3 선교를 위하여 더 많은 선교사들이 각 교단에 의하 여 파송되었다. 그렇게 할 수 있었던 것은 한국교회가 영적으로 경제 적으로 그만큼 성장하였다는 사실과 교세도 크게 확장되었다는 점이 다. 국제선교협력기구에 의해 1971년 임 흥빈 목사는 부루나이로, 신 흥식 선교사는 태국으로, 장로교 합동측에 의해 1971년 서만수 목사 를 인도네시아로, 1977년 김 활영 선교사를 필리핀으로 통합측 장로회 는 1976년 정성균 선교사를 방글라데시로 각각 파송하였다.²⁵⁾ 1970대 에서 오늘날 까지 많은 M-3 선교를 위한 선교사들이 계속 파송되고 있지만 여기에서 서술하기 보다 도표에서 나타내고자 한다.²⁶⁾

1976년 현재 M-3 선교사들

선교기관	선교사	선교지	출발일
감리교 선교회	임흥빈 목사	부루나이	1971
구세군 선교회	장회동 참령	홍콩	1967

24) 나일선, *오늘의 아시아선교*, 보이스사 서울, 1976, pp. 229-230.

25) *Loc. cit.*

국제선 교협력기구	신흥식 목사	태국	1971
	이은무 전도사	인도네시아	1976
세계오메가부흥회	주경자 선교사	방글라데시	1976
이화여자대학선교부	전재욱 선교사	파키스탄	1961
장로회선교부(합동)	채은수 목사	대만	1967
	김활영 목사	필리핀	1977
	서만수 목사	인도네시아	1971
	이연호 목사	애굽	1970
장로회선교부(총합)	김윤석 목사	인도네시아	1972
	서정운 목사	인도네시아	1972
	정성균 목사	방글라데시	1976
장로회선교부(교신)	김영진 목사	대만	1957
	유환준 목사	대만	1973
독립선교사	김성준 선교사(평신도)	브라질	1971

동남아나 제 3 세계 다른 지역에서 한국선교사들의 선교활동은 봉 사나 기관에서 봉사하는 선교사들의 활동 보다 주로 교회를 심는 일 즉 직접적인 전도에 힘을 쏟고 있다.²⁷⁾

사실 오늘의 제 3 세계에서 M-3 선교에 열을 올리고 있는 한국선 교부의 전체적인 선교에 대한 기여는 구미교회의 그것에 비하면 창해 일속의 그것이라 해도 좋을 것이다. 그 중 적지 않은 선교사들이 지 속적으로 버티지 못하고 돌아오고 있는 실정이다. 그러면 오늘날 해 외선교에 도전을 받고 있는 한국교회가 어떻게 하면 효과적이고 세계 교회로부터 인정을 받을 만한 선교다운 선교를 할 수 있을까? 그것 을 위해서는 더 많은 시간을 통한 경험과 연구와 노력이 필요한 것 이다.

우선 우리는 오늘의 한국교회 선교와 산동선교를 비교해 보면, 오 늘의 선교는 너무나 산만하고 개 교단적이요 개교회의 선교사업이 되 어 있어 해외에 나갈 때 합심된 힘이 보여지지 않고 있다는 사실이다.

26) *Loc. cit.*

27) *Ibid.*, p. 232.

해외에서 한국 교회 영적 성숙의 면을 보여주기 보다는 분열적인 면만 보이는 것 같다. 다시 말하면, 한국 선교사들이 산동선교에 있어서 현지교회로부터 특별한 사랑을 받은 것과 같이 그렇게 되어야 할 것이다.

여하튼, 한국 교회가 이웃 동남아의 국가를 위시하여 세계의 여러 지역에 많은 선교사들을 파송하고 있다는 사실은 훌륭한 일이다.

나일선 선교사의 조사에 의하면, 보내는 선교단체로서 교단 총회 선교부가 8개, 초 교단 선교부 8개, 교단적인 범위에 근거를 둔 선교기구가 8개, 초 교단적인 선교기구가 23개라 한다. M-3 선교사와 M-2 선교사가 도합 180명이 된다고 한다.²⁸⁾

그의 조사보다 뒤에 나온 총신 대학의 총신 교지의 편집부 조사는 M-1, 2, 3 선교사를 합쳐 외국에 나가 있는 선교사들을 237명으로 되어 있다.²⁹⁾

結論 및 宣敎에 대한提言

1) 바른 신학을 가지고 계속적으로 전진하자

한국교회가 가져야 할 사명은 단지 한국 복음화만에 한하지 아니하고 세계 복음화까지 하여야 할 것이다. 교회는 세계복음화에 계속적으로 참여해야 함은 주님의 명령이요, 그의 뜻이다(막 3:10). 교회가 복음화를 위한 전진을 그만두고 마감해야 하는 날은 주의 재림의 날, Parousia의 때이다.

오늘날 구미 교회의 선교의 열은 전 세대의 그것처럼 활발치 못하고 세계 도처에서 위축되고 있는 감이 있다. 그렇게 된 이유 가운데 하나는 전통적인 선교신학을 버리고 혁명적 선교신학 혹은 대화주의적 신학에로 기울어진 것을 들 수 있다. 한국교회는 복음으로 심령변화, 주님의 몸인 교회를 심는 일에 계속적으로 노력해야 할 뿐 아니

28) 나일선 편, 한국교회 선교 단체 및 선교사 일람(1982), 아세아 연합신학대학, 서울, 1982, pp. 15-16.

29) 총신대학 편집위원회, *Ibid.*, p. 235.

라 그것에 정열을 쏟아야 할 것이다. 심령 변화 보다 세상의 질서를 변화시켜야 한다는 오늘의 선교사상은 순서의 뒤 바꿈으로 신학적인 잘못된 사고의 산물이라 할 수 있다. 이유는 인간 심령은 하나님의 뜻을 거역하는 상태에 있어서 그것의 변화는 결코 하나님의 간섭의 역사 없이는 불가능하기 때문이다. 즉, 성령의 부어주심과 회개운동을 통하여만 심령 변화는 가능하다. 성령의 적용만이 사람의 회심 뿐 아니라 화해와 영적 교제, 승리적 삶을 가능케 하는 것이다(롬 8:1-27).

사회적 고통과 억압과 불의와의 싸움을 내세우면서 경제질서, 정치질서의 혁명적인 변화만이 문제 해결의 대담으로 주장하는 혁명주의적 선교신학은 하나의 혁명이 또 하나의 억압을 가져다 주는 사실을 실제적으로 보지 않고 감상주의적으로 생각하는 데서 생긴 것이라 볼 수 있다.

참된 변화는 그리스도 안에서 내적 변화에서 출발하여 사회적 영역에 까지 미치는 변화인 것이다. 즉, 중생의 변화와 중생자를 통한 사회변화인 것이다. 변화의 절정은 주께서 능력과 영광으로 오시는 그 때인 것임을 기억하고 기독교인의 삶은 최선을 다하고 고대하는 삶이어야 할 것이다(롬 8:21).

그리고 복음을 확장함에 있어서 개인들을 회개시키는 데만 멈추지 않고 교회에 개인을 연합시켜 주며, 교회의 충실한 구성원이 되게 하는 것이 또한 중요하다. 교회는 예수 그리스도에 의하여 구성된 “택하신 족속” “왕 같은 제사장” “거룩한 나라” “하나님의 천 백성”이다(벧전 2:9). 신학적인 표현으로는 “새 메시아적 단체”(a new messianic community)이다. 선교사의 일은 교회를 심는 일, 성숙토록 하는 일, 즉 교제, 사랑, 영적 지식을 더 깊게 함과 증가하도록 함과 사회문제에 기여하게 하여야 하는 것이다.

한국 교회의 선교가 선교지에서 독립적인 사업을 지향하거나 기존 교회를 돕는 것이거나 간에 이상에서 서술한 것처럼 전통적인 심령변화, 교회성장 중심의 선교사상에 충실하며 정열을 쏟아야 할 것이다.

2. 한국 교회의 성공적인 경험을 나누어 가지도록 하자.

한국 교회의 발전의 케이스는 세계교회가 성공적인 모델로 보고 있다. 한국 교회의 성공적인 경험이란 무엇일까? 아마도 여러가지 일 것이다. 집약하여 말할 때 그것은 말씀에 든든히 기초하였다는 사실이다. 네비우스 방법이 한국 교회를 일으키는 데 중요한 것이었다고 하는데, 그것의 내용은 바로 교회의 발전은 말씀과 밀접한 관계를 가지고 있다는 것이다. 즉, 말씀 연구에 의하여 개인은 성숙한 교인으로 발전하게 되고 다른 사람에 대한 전도의 의무감을 가지게 된다는 것이고, 그것은 다시 자립(self-support)를 가져오게 한다는 것이다. 말씀의 연구는 또한 부흥을 가져다 주었다. 한국 교회의 부흥의 역사를 보면 먼저 교회가 말씀에 의하여 잘 준비되었을 때 일어났었던 것이다.

한국교회의 전도 열, 자립정신, 부흥의 뜨거움은 분명히 하나님께서 오늘날 독특하게 부어주신 축복이요 우리의 귀중한 경험이다. 그런 귀중한 경험은 세계교회와 나눔으로 기여할 수 있을 것이다.

3. 한국 교회의 치명적 약점을 고쳐야 선교에 더 적합할 것이다.

한국 교회는 공통적으로 약점을 안고 있고, 그것 또한 세계에 알려진 사실이다. 그것은 한 마디로 분열이다. 한국 교회가 신앙은 강하였으나 사랑이 따르지 못하였다. 성경을 열심히 연구하였지만 그것이 사랑을 더 충만케 하지는 못하였다. 확실히 한국 교회는 신앙과 사랑을 분리시켜 생각하였다고 본다. 만약 그것이 연결되었다면 더 큰 역사를 얻었을 것이다. 사도행전의 초대교회의 부흥은 양자가 연결되었던 결과였다. 한국교회의 이같은 성격의 원인은 여러가지 이겠지만 대개 근본주의와 칼빈주의의 영향 때문으로 보는 것이다. 근본주의는 엄격하고도 세상에 대한 관심이 좁은 것이 특색이고 칼빈주의 역시 이단에 대해 엄격한 태도가 특색이다. 이상의 것들은 확실히 필요한 것이고 좋은 것이지만 받아들이는 자가 잘못 받아 세상을 기피하고 형제를 잘 저주하는 데로 흐르는데 영향을 줌이 되었다고 볼 수 있다.

이러한 점은 아직도 고쳐야 될 영적인 미 성숙의 것들이다 할 수 있

다. 한국 교회는 이런 점을 고쳐야 의지에서 까지 가서 더 추태를 보이지 않을 것이다. 선교사들은 부끄러움이 없이 나설 수 있을 것이다.

4. 연합의 길을 모색함이 효과적일 것이다.

한국 현지 선교부들은 선교사업을 벌임에 있어서 연합지향으로 나아가야 좋을 것이다. 교회가 신학적 견해도 무시하고 어떤 연합운동에 연합하여야 한다는 말은 아니다. 기본적으로 진리과수에는 힘을 써야 할 것이다. 그러나 만약 진리 보존에만 힘을 쓰다가 외부 어떤 기독교 단체나 교회와도 교류를 막고 있다면 그것은 잘못이다.

그것은 먼저 파송교회인 한국교회가 힘써야 할 점이다. 한 교단 안에서조차 한 지교파가 자기교회 중심적인 사업위주로만 나가는 현상은 그리스도의 정신에 확실히 위배된다고 볼 수 밖에 없다.

필자의 경험으로 재대(在臺)선교사 재직시 대만장로회와 연결하였고, 또 선교단체인 귀주협회(歸主協會)와 협력하여 한국교회 지도자, 부흥사의 대만 교회에서 집회 인도와 대만 장로교회의 젊은 지도자들의 한국교회에서의 훈련 등 국제적 교회의 펠로우십을 도모하였고 그것을 통하여 복음의 증진을 나타내었다.

5. 현지 선교부와 설립된 교회와의 조화있는 관계를 이루어야 한다.

선교는 구교와 달리 선교부에 의하여 설립된 교회가 언제나 선교부의 후원이나 지배 아래 두어서는 안된다. 이유는 그것은 비 효과적인 것이기 때문이다. 다시 말하면 그런 계층적인 관계는 피 선교 교회의 의존적이 되어 못자랄 위험이 있고, 선교부는 더 일을 진행시키지 못하는 위험이 있다. 그래서 이상의 위험을 피하기 위해 4가지의 길 중 하나를 택하는 것이 좋을 것이다.

① 선교부와 교회의 분리

두 가지 기구는 자체 운영케 하고 연합적인 일에만 연합하는 형태이다.

② 우애적인 참여

①의 것과 비슷하다. 즉 양 기구는 모두 자체 운영케 함은 같고 다

른 점이란 선교기구가 교회의 봉사 기구처럼 되는 것을 말하는 데, 인원이나 물질로써 돕는 것을 말한다.

③ 용해됨

선교부는 선교부의 지위를 버리고 교회의 온전한 회원이 될 뿐 아니라 교회의 어떤 직무를 맡고 나아가는 것이고, 장비나 재산을 현지 교회 감독 아래 두는 것이다. 모든 경제는 현지 교회에 의하여 주관 되도록 한다. 보내는 교회와의 관계도 현지교회가 직접하는 것이다.

④ 동등과 상호성의 관계

선교부는 현지교회에 충분히 포함되어야 하고 교회와 더불어 일해야 한다는 원리다. 선교사는 선교부의 회원일 뿐 아니라 현지교회의 회원이 되는 것이다. 양 곳에 다 지배를 받아야 한다.

한국교회 선교사업이 교단 단위의 단합마저 없이 개 교회 혹은 개 선교회의 사업으로 나아가고 있는 현실은 바람직하지 못하다. 물론 직접적인 후원의 문제가 다르기 때문일 것이다. 그러나 선교는 하나님의 사업이요 전체교회의 사업임을 명심하여야 할 것이다. 개교회가 선교를 독점하는 자세나, 작은 교회들의 무관심 등은 모두 잘못된 것이다. 일찌기 산동선교는 그런 것이 아니었다. 선교를 전체교회의 사업으로 키워나아가야 거기에 건전한 발전이 있을 것이다. (*)

THE AUTHORITY OF CHRIST AND ASPECTS OF MISSIONS (IV)

—Christ's Authority as the Basis for the Task of Elenctics—

孫 英 準

<부교수·선교학>

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4. Biblical Elenctics and World Religions
 - (A) Primitive Religion
 - (B) Hinduism
 - (C) Buddhism

(B) Hinduism

1) Introduction

The word Hindu comes from *Sindhu*, "the name that the Persians gave to the land of India watered by the river Indus" (B. Griffiths, NCE, vol. VI, p. 1123). The Indus valley, some two thousand years before Christ, was the center of the

Japan

日本宣教 어렵다 神話갤러리

모회대(森田日出夫) 선교사 宣敎通信

지난 84년 12월 30일 총회 전도부가 서울을 방문하여 광성교회 재정후원회(이하 재후회)를 방문하여 모회대(森田日出夫) 목사(모회대 목사(모회대)는 지난 1985년 11월 1일 개척한 모회대(모회대)는 지난 1984년 12월 30일 이후부터 1년 1개월간 모회대(모회대)를 개척한 모회대(모회대)이다.

모회대(森田日出夫) 목사(모회대)는 지난 1984년 12월 30일 이후부터 1년 1개월간 모회대(모회대)를 개척한 모회대(모회대)이다.

모회대(森田日出夫) 목사(모회대)는 지난 1984년 12월 30일 이후부터 1년 1개월간 모회대(모회대)를 개척한 모회대(모회대)이다.



◇모회대(森田日出夫)선교사 부부가 水戸傳道所 앞에 서있다.

고, 제자들이 안락에서 비로소 그리스도인이 되었다. 모회대(森田日出夫) 목사(모회대)는 지난 1984년 12월 30일 이후부터 1년 1개월간 모회대(모회대)를 개척한 모회대(모회대)이다.

모회대(森田日出夫) 목사(모회대)는 지난 1984년 12월 30일 이후부터 1년 1개월간 모회대(모회대)를 개척한 모회대(모회대)이다.

敎界뉴스

부총회장에 홍종현목사 추대

일본에 파송한 첫 日人 선교사 개척전도 8개월만에 교인 15명

울문포 50명·구역예배 새벽기도 임수

모회대(森田日出夫) 목사(모회대)는 지난 1984년 12월 30일 이후부터 1년 1개월간 모회대(모회대)를 개척한 모회대(모회대)이다.

모회대(森田日出夫) 목사(모회대)는 지난 1984년 12월 30일 이후부터 1년 1개월간 모회대(모회대)를 개척한 모회대(모회대)이다.

전북노회

(5월 6일 53만 5천원)

- ▲우방교회 47만 2천원
- ▲영도교회 5만 5천원
- ▲금성교회 52만 5천원
- ▲고원교회 4만 2천원
- ▲충리교회 10만 원
- ▲고산교회 21만 7천원
- ▲영북교회 11만 4천원
- ▲소성교회 50만 원
- ▲산성교회 2만 5천원
- ▲영남교회 7만 원
- ▲4만 원교회 7만 원
- ▲4만 원교회 7만 원
- ▲4만 원교회 7만 원
- ▲4만 원교회 7만 원

일어나리

3천원

- ▲금지원
- ▲상계교회 5천원

百周

부담교회 6만 원

- 23만 원
- ▲내도교회
- ▲구천교회 4만 원

地方敎界소식

靈性훈련 強化

13개 노회 아동부 영남지역 교회회교 아동부 교사 제10회 영남지역 교회회교 아동부 교사 교양회회가 지난 28일(토) 오후 3시부터 29일(일) 오전 12시까지 13개 노회 교사와 아동부 교사 50여 명이 참석한 가운데 열렸다.

창립 20주년 기념 대구 청산교회 임직·기별부흥

대구 청산교회(인)는 창립 20주년 기념 부흥회를 지난 28일(토) 오후 7시부터 29일(일) 오전 12시까지 열었다. 이날 부흥회는 김성호 목사(청산교회)의 주례로 열렸으며, 김성호 목사는 "창립 20주년 기념 부흥회를 통해 교회의 기쁨과 영광을 누리기를 바란다"고 말했다.

외債극복 위한 課明

외국에 빌려온 돈을 갚기 위한 노력이 필요하다. 정부는 외債을 줄이기 위해 노력하고 있다.

외국에 빌려온 돈을 갚기 위한 노력이 필요하다. 정부는 외債을 줄이기 위해 노력하고 있다.

This is a rough outline of the news paper ~~article~~ column.

Mission to Japan by Japanese

Morita Hideo is a graduate of 장신대 (Presbyterian Seminary) ?
He was ordained at Dongnam presbytery in Seoul.
He returned to Japan as a missionary to his mother land in January 2, 1985. He is financially supported by Kwangsung church in Korea.

He could not get any approval for a new church planting from any presbytery for 5 months. Then he turned to Korean-Japanese organization (The Korean Christian General Assembly in Japan).

He was sent to Mido city, population 220,000, 100 km north-east of Tokyo. He had the first worship service with two "unbelievers" ~~in June 1985~~ ^{in June 1985}. After 6 months the membership grew to 15 (8 Korean-Japanese & 7 Japanese). There ~~were~~ 10 more people who are affiliated with the church.

He visits a Japanese home in Juchiura city (50 km away) every Thursday to worship with ten Japanese elementary school children. He hopes to start a new church there also.

He visits nursing homes in Mido city and many (?) elderly people, around 75 years old, ~~he~~ received Jesus Christ as their savior.

~~He~~ His goal for this year (1986) is 50 member presenting for worship.

He says, "I will break down the myth that Japanese are hard to evangelize."

高山病과 싸우면서

다종무 불리비아 宣教師

이웃의 개신교회는 대개 마약하다. 제임스 다종무는 20~50명 정도의 불교徒를 가진 1백50불의 수입이 있는 개신교회를 맡고 있다. 개신교의 생육이 어렵다. 그래서 목회할 때마다 다종무는 이웃의 개신교회를 방문하여 개신교의 생육을 돕는다. 개신교회는 개신교의 생육을 돕는다. 개신교회는 개신교의 생육을 돕는다.



◇교파는 대 예수스敎會 敎인들이 성찬절 예배를 드리고 있다.

宣 教 通 信
Balibia

이웃의 개신교회는 대개 마약하다. 제임스 다종무는 20~50명 정도의 불교徒를 가진 1백50불의 수입이 있는 개신교회를 맡고 있다. 개신교의 생육이 어렵다. 그래서 목회할 때마다 다종무는 이웃의 개신교회를 방문하여 개신교의 생육을 돕는다. 개신교회는 개신교의 생육을 돕는다.

3年만에 7주 주민敎會 9개처 개척

양성한神大生 8名 傳道師로 임명

3월중 神大 宣道士, 7月엔 敎師 2名 안수도

이웃의 개신교회는 대개 마약하다. 제임스 다종무는 20~50명 정도의 불교徒를 가진 1백50불의 수입이 있는 개신교회를 맡고 있다. 개신교의 생육이 어렵다. 그래서 목회할 때마다 다종무는 이웃의 개신교회를 방문하여 개신교의 생육을 돕는다. 개신교회는 개신교의 생육을 돕는다.

教界뉴스

福音과 함께 고난을

정總神大 宣道장, 졸업식 훈사

이웃의 개신교회는 대개 마약하다. 제임스 다종무는 20~50명 정도의 불교徒를 가진 1백50불의 수입이 있는 개신교회를 맡고 있다. 개신교의 생육이 어렵다. 그래서 목회할 때마다 다종무는 이웃의 개신교회를 방문하여 개신교의 생육을 돕는다. 개신교회는 개신교의 생육을 돕는다.

百周年 사업비 納入現況

- 서울서북노회 (7천4백66만4천원)
- 강원교회의회(1만5천원)
- 북원교회의회(83만5천원)
- 인산교회의회(45만2천원)
- 원산교회의회(49만4천원)
- 정신교회의회(28만5천원)

地方敎界소식

을卒業生 98名 배출

호남神, 이사장賞에 추천봉치

장로회 호남신학교 제24회 졸업식이 지난 20일 호남교회 강당에서 교제·교무계 인사 및 학부모 다수가 참석한 가운데 열렸다. 98명의 졸업생이 배출되었다.

제8회 졸업식

경북 동산성서학원

경북 동산성서학원(원장 김성진)은 20일 오전 10시 40분 대우호텔 대회의실에서 제8회 졸업식을 가졌다. 27명의 졸업생이 배출되었다.

제5회 졸업식

부산고등성서학원

부산고등성서학원(원장 김성진)은 20일 부산시립회의회의실에서 제5회 졸업식을 가졌다. 14명의 졸업생이 배출되었다.

教師연수의 매학기

제주기독교교회학교

제주기독교교회학교(원장 김성진)는 10월 10일부터 12월 10일까지 매학기 10시간의 교사연수를 실시한다.

this is a rough outline of the news paper column.

Mission to Bolivia (Park Chong Moo)

He began mission work ~~on~~ ~~at~~ Easter ~~day~~, 1983. There were no presbyterian churches there at that time. There were pentecostals and methodists. Out of 151 methodist ministers, only 31 went ~~through~~ through seminary. Most of the ministers had side jobs to make living as teachers, office workers, brick layers or peddlers. Sometimes the congregations had to be dismissed because the minister did not come to lead the service. He must have been too busy or ^{simply} not prepared for ^{the} service. He wanted to correct the situation. So he started a Seminary in May, 1984. The number of churches grew to be 8 in June 1985. All of 8 churches are ministered by the seminary students. ~~By~~ Missionary Park was able to persuade the 8 student ministers to become full time ministers. They will be paid 80 ~ 100 dollars per month. So the presbyterian ministers became the first all - fulltime ministers. The ninth church was planted in high mountain regions (3800 m). 20 adults and 15 children meet on ~~Sunday~~ Sunday worship. His goal for this year ⁽¹⁹⁸⁶⁾ is planting 10 churches for the natives. Missionary Park is suffering from the sickness due to high altitude but he is very grateful.

family members on the other side. No doubt voices in Pyongyang will be saying that this momentous occasion was due to the benevolent kindness of Kim, Il Sung. Their counterparts in Seoul will be congratulating the diplomacy of the Red Cross steering committee. Those inclined to cynicism will say it was all a propaganda game -- the number actually reunited pitifully small, the conditions surrounding the visits painfully controlled and contrived. But to persons of faith, the signs were unmistakable. In the emotional reunions of mothers and sons, sisters and brothers, fathers and daughters, we were seeing God at work reconciling, healing, bringing to life relationships and feelings long dead. "My Father is working still, and I am working." (John 5:17)

Now that the busy Centennial Year has passed, there is a feeling of "What now?" for the Presbyterian Church of Korea. This year's General Assembly theme was "A Church that Faces out on the World" -- a definite statement of mission as a priority. At the fall meeting of Taejon Presbytery Tim heard Rev. Dong Won You give a report on his first four years' work as a missionary in the Philippines. Working among the aboriginal people of Luzon, he and his wife have started a kindergarten, purchased agricultural land and animals and worked alongside the people to produce food for a healthier life, distributed several tons of relief clothing from Korea, and started five new churches. During the summer a group of Korean doctors, practitioners of traditional Chinese medicine, went to the Philippines and worked for a month with Rev. You in a ministry of healing to the poor people of his area. Now his hope is to have a nurse come as a permanent member of his team. He also has a long-range hope for an institution to train ministers and leaders for the churches. Rev. You and his family are fully supported by Young Nak Presbyterian Church in Seoul.

During this past summer Kay and I paid a visit to my former secretary and graduate of our seminary, Hwang, Kyung Hee. She and her husband of three years, Choi, Eui Sik, a seminary student in Pusan, have a student pastorate in the little village of Sang Jung Ni near the southern coast city of Chinju. She is alone there during the week with their two little girls, ages one and two, and he comes home from Friday until Monday. The evening of our visit we drove Kyung Hee, with the baby on her back and the toddler in tow, farther up the valley to another village which has no church. Here, one evening a week, she gathers together a group of children for Bible stories, singing, and prayer. They meet in the community hall built by the government. In the car it took us only ten minutes, but on foot with the little girls it takes Kyung Hee forty minutes each way, the return trip in the dark -- unless the moon cooperates. I tell you this story, repeatable with variations numerous times in city and village across Korea, to point out that here are the true missionaries of Korea. It has been our privilege to be teacher, enabler, counselor and helper to many of them.

Our lives continue on in the patterns of past years, the same, and yet always new -- new and different students to teach at the Seminary, new and increased numbers of counseling situations for Tim to meet and deal with, new challenges for growth and service in the rural and newly-started city churches in which we continue to be interested. A new ministry for Tim this year has been participation in a weekly worship service at the Choong Nam University Medical School Hospital. It is held on Sunday afternoons for in-patients, their families and visitors, and the hospital staff. The director of this large new hospital is Dr. Seung Ho Youn, Tim's high school classmate of many years ago. As a Christian, he supports and encourages this ministry in the hospital. Kay is enjoying an ecumenical group of ministers' wives who meet weekly to study English conversation through Bible studies in English.

3rd World Mission - Korea.

中国

JULY 1984

EDITORIAL NOTES

Recently I returned to China with a tour group of 42 Presbyterians and others. We were a cross-section of our denomination — pastors, lay men and women, doctors, teachers, a seminary president, church executives. We did the usual tourist things but also worshipped in Christian churches, visited the seminary, and talked with Christian leaders.

A China tour is more of a learning experience than a sightseeing trip. We learned from the preparations we had made, from our daily association with others, from our guides, and from the impact of China's history, people and society. We learned from the challenge of new ideas — some perplexing, some disturbing. Most of all we learned from the Christian community — the enthusiasm of their singing, the fervence of their prayers, their community of faith with which we briefly shared.

This is my fifth trip back to China and called for the inevitable comparisons. Friendship for the U.S. was "on a high" for we were in Beijing the same time as President Reagan. There was less political ideology from our guides. Much talk about the "responsibility system". People seemed more relaxed with foreigners around. The Church seems to be continuing its amazing growth. The number of open churches is now estimated at 1,700. This is 400 more than the estimate given just a year ago.

One vivid contrast stands out. Sunday morning in Hangzhou we visited the Great Buddha Temple. Sunday evening we worshipped at the Union Protestant Church on Independence Road. Here were two religious movements that both suffered terribly during the Cultural Revolution. Both are now enjoying some respite due to the current policy of freedom of religion. Each represents a certain protest against the atheistic world view of the Marxist State. Each attended by devout and sincere worshippers. And yet what a difference! In the morning we saw individual worshippers buying their tapers, lighting their incense sticks, making their petitions before the gilded statues of Sakyamuni who died around the year 480 B.C. In the evening we joined a community of believers who sang their hymns together, prayed in unison, and greeted one another. It was the second Sunday after Easter and the sermon was on the Resurrected Christ from the text "... Blessed are those who have not seen and yet have believed" (John 20:29). A community of Faith and the Risen Christ! What a difference this makes in China today.

To promote understanding of China and the Christian Church

CHINA NEWS

Presbyterian Church in the United States — General Assembly Mission Board
Division of International Mission, 341 Ponce de Leon Avenue N.E., Atlanta, Georgia 30365

THE KOREAN CHURCHES IN CHINA'S NORTHEAST PROVINCES

More than 1.8 million people of Korean ancestry live in China's Northeast provinces (formerly Manchuria). Koreans migrated into this area during the Japanese occupation of the Korean peninsula. In many cases Koreans were used as forced labor in the factories which fueled the Japanese war machine.

One hundred years ago Christianity had its beginning among these people. It was here that the Scotch Presbyterian missionary, Reverend John Ross, with Korean helpers, first translated the New Testament from Chinese into the simple "Hangul" script. It was here that the first Koreans were baptized and the Gospel carried south across the border to start the first congregation on Korean soil. For many years there was a strong Presbyterian church among the Koreans of Manchuria — numbering at one time four presbyteries and 160 organized churches.

During the Cultural Revolution all church life came to a halt. Churches were seized by the Red Guards. Records were destroyed. Bibles were burned. Pastors and church workers were sent off to the work camps. But with the downfall of the Gang of Four in 1976, scattered groups of Christians began coming together again.

One of the first churches to officially open was the Xita Church in Shenyang (Mukden) on December 23, 1979. I worshipped at this church on a visit in June 1983. The language, order of worship, choir, scripture reading, and prayers were all similar to those I had been accustomed to in South Korea. The congregation of about 85, mostly elderly men and women, worshipped in a spacious,

(Continued on page 6)



XITA KOREAN CHURCH, SHENYANG

NEWS IN BRIEF

BRITAIN CONCEDES ISSUE OF HONG KONG'S SOVEREIGNTY. Sir Geoffrey Howe, Britain's Foreign Secretary, has stated that Britain has conceded the issue of Hong Kong's sovereignty in the current negotiations. He said the talks were concentrating on other ways to secure the continuity of Hong Kong's stability, prosperity and way of life. Speculation continues as to the state of the Crown Colony after the expiration of the treaty in 1997 which leased the New Territories to Great Britain for 99 years. A spokesman for the Beijing government has said that Hong Kong could retain its present judicial, fiscal, and economic system and would remain a free port and be governed by local representation. Hong Kong citizens fear that their future is being decided by Britain and China without their participation. The future of Hong Kong is of great concern to the Christians there. Protestants number 240,000 and belong to 560 congregations. Nearly 100 Protestant denominations administer several hundred schools and scores of social centers. Bishop K. H. Ting has said that the China Christian Council would not impose its Three-Self principles on the churches of Hong Kong and that church life and work there would be decided by the Hong Kong churches themselves as has been in the past.

FAVORABLE REACTION TO PRESIDENT REAGAN'S VISIT. Public reaction to the president's visit in April has generally been favorable and seen as a step toward improving United States-China relationships. The fact that Reagan, a staunch anticommunist and long time supporter of Taiwan, made the trip was considered of great significance. Conversations which were described as frank and friendly were held which covered such issues as Taiwan, Korea, trade and nuclear technology. The visit was marred by the censorship on Chinese television of Reagan's major address to the Chinese people. There were seventeen deletions related to religious faith, United States style democracy, free enterprise, and relations with the Soviet Union. United States continued sales of military arms to Taiwan and the insistence on guarantees against nonproliferation of nuclear armament prior to the exchange of technology remain problems to a closer relationship.

PUBLIC EXECUTIONS ARE ON THE INCREASE. In recent months China has been experiencing a mass crackdown on violent crime. Targets for prosecution have been gangs of unemployed or delinquent youth. In order to deter the crime wave, there have been mass executions of convicted criminals after they have been paraded through the streets. In October 1983 Amnesty International wrote to the President of China, Li Xian-nian, claiming that it had documented the executions of more than 600 in batches of between 15 and 40 following mass rallies. Amnesty International's concern was that vital safeguards of justice and human dignity were being sacrificed. It is estimated that in the past year between 2,000-10,000 criminals have been executed. (*China Update*, edited by Joseph Spae, Spring 1984, pp. 117-124)

IMPROVED CONDITIONS ARE REPORTED ON THE

FARMS. The Agricultural Responsibility System is dramatically changing the lives of the peasants in China. The 70,000 communes established by Mao in the late 1950s and 1960s are being quietly dismantled. Farmland is still collectively owned but the responsibility for land management is now handled by farm cooperatives which are much smaller than the former communes and no longer have any political responsibility. This has been transferred to the townships. More decision making is now entrusted to the local community, and individual households receive the benefits of their toil after the state quota has been met. The system has resulted in a marked increase in the buying power and living standard of many rural households. It also means that some peasants are getting richer while others are getting poorer. (*China Talk*, "Good Times Down on the Farm," May 1984).

NANJING SEMINARY BUILDS A NEW DORMITORY. The seminary has recently opened a new modern four story dormitory with a capacity for 200 students. Financing for the project was unique for a socialist country. It was built free of charge by a construction firm in exchange for the use of other land owned by the seminary! The student body now numbers 124 of which one-third are women. Average age is 25 and students come from a diverse background of theological and denominational traditions. Plans are developing for adding a fifth internship year to the present four year course. This would permit students to receive practical experience in church work prior to graduation.

SPIRITUAL POLLUTION CAMPAIGN COMES TO AN END. An address in October 1983 by Deng Xiaoping before the National Congress of the Communist Party marked the beginning of what came to be called the "Campaign Against Spiritual Pollution." Deng's speech expressed a concern to preserve ideological purity from contamination by bourgeois practices, corruption and decadent thought. What was meant by "spiritual pollution" was never carefully defined and widely different interpretations were made as to what was meant. Did the campaign signal the beginning of a new Cultural Revolution? Was it an attack against broadening contacts with the capitalistic states of the West? Would it be used against the present policy of limited religious freedom? Clarifications have now come out saying that none of this was intended. Over zealous party cadre have been brought back into line. "Spiritual pollution" should be more narrowly defined in terms of pornography, corruption on the part of party officials, and capitalistic greed. The campaign should not be allowed to interfere with the modernization program and the new openness to the West. It should not be used to curtail the present policy of religious freedom. Recent visitors to the Peoples' Republic of China report that the campaign, for all practical purposes, has been put to rest. The shifts and turns this has taken in the last twelve months indicates the continuing influence of leftists in the party, and the tightrope that Deng must walk in keeping control. (*China Talk*, "Spiritual Pollution: What Does it Mean?" February 1984. *China Update*, edited by Joseph Spae, "Spiritual Civilization and Pollution," Summer 1984).

(Continued on page 5)

A CHINESE CATECHISM

The publication of a catechism by the China Christian Council marks an important milestone in the development of basic doctrinal material for the instruction of new believers. First printed in August 1983, the small booklet of fifty pages and one hundred questions and answers has already sold 200,000 copies. The book was offered as a service to each local church and believer with no intention of seeking uniformity of understanding on each and every article of faith. In places where original traditions have presented different interpretations and opinions, the principle of "mutual respect and seeking common ground while preserving the differences" is observed. *How does a church which calls itself "post denominational" — from varied and diverse traditions, in a land whose governing philosophy is atheism — define the essential doctrines of the Christian faith in terms which new believers can understand?* Here are some sample questions and answers taken from the first two sections of the Catechism on *The Bible and God* which have been translated into English by the Tao Fong Shan Ecumenical Centre in Hong Kong:

I. THE BIBLE

1. Q. What kind of book is the Bible?
 - A. The Bible is our Christian Scripture and the revelation that God gives to mankind. Its contents concern God's love for humanity and the way of life which God has prepared for mankind's salvation in Christ. . .
2. Q. How should we regard the contents of the Bible?
 - A. All scripture is inspired by God (2 Tim. 3:16) and it is the word of God which the Holy Spirit moved men to speak forth (2 Pet. 1:21). The Bible is the norm and standard-bearer of our faith and our actions towards others. It is food for our spiritual life.
5. Q. When reading the Bible, what incorrect attitudes should be guard against?
 - A. 1). Do not take scripture out of context and thus interpret it arbitrarily. Rather, we must let the whole Bible speak to us. 2). Do not misinterpret the Bible according to your own interpretation; rather, we should correctly handle God's word. 3). Do not give a forced or rash explanation of unclear matters. 4). Do not be a stickler regarding each word and sentence; rather try to understand it according to a spiritual meaning, for "the written code kills, but the Spirit gives life" (2 Cor. 3:6; 2 Pet. 1:20, 3:16; 2 Tim. 2:15)
6. Q. How should we treat the books of the Bible?
 - A. God's words are recorded in the Bible; therefore, we should treasure and love them. However, the books of the Bible should not be considered magical or as instruments of superstition.
7. Q. Why are there two editions of the Bible in Chinese, one which calls God "Shen" and one which calls God "Shangdi?"
 - A. These two terms are merely a difference in translation. In the original Bible, "Shen" and "Shangdi" are the same word. Because in our church some people advocate using the word "Shen" for God and others advocate "Shangdi," our church has for a long time preserved the two editions of the Bible, keeping and using both.

II. GOD

9. Q. What is the meaning of **Ye He Hua**?
 - A. **Ye He Hua** is a transliteration of Jehovah, the Hebrew name

for God used by the Christian Church. The original words from the Bible are "I am who I am." Thus God in which we believe always was and always will be (Ex. 3:14-15). He is the omnipotent one who existed in the past, exists now, and will always exist in the future. (Rev. 1:4-8)

9. Q. What does the term "Trinity" mean?
 - A. The God we worship is the one true God. There are three persons in our concept of God: the Father, the Son and the Holy Spirit. The three persons are equally worshipped and glorified. The work of creation and redemption is carried out equally by Father, Son and Holy Spirit. Many places in the Bible express this doctrine of the trinity. For example, the Lord gave his disciples the power to baptize people "in the name of the Father, Son and Holy Spirit" (Mt. 28:19). When Paul blessed the Corinthian Church, he said: "May the grace of our Lord Jesus Christ, the love of God and the inspiration of the Holy Spirit always be with you." (2 Cor. 13:14)
10. Q. What is the most basic and essential attribute of God?
 - A. The most basic and essential attribute of God is "love," because God is love. (1 Jn. 4:8, 16). Not only is the relationship within the trinity a relationship of love, but it is out of love that God created, chose and redeemed mankind. God wants man to understand and accept his love, to love him with all one's heart, soul, strength and mind (Lk. 10:27). God loves mankind with "an everlasting love," and it is God's love which attracts mankind to him. (Jer. 31:3, Hos. 11:4)
11. Q. How does God love mankind?
 - A. God loves mankind in the same way that, in the trinity, the Father loves the Son. (Jn. 17:23) God possesses compassion, grace, is not easily provoked to anger and is filled with love (Ps. 103:8) God protects all living and created things. His love is most precious, and mankind can place its trust in him. (Ps. 36:5-7) The deep love of God for mankind is shown in his redemption of mankind: God did not spare his only Son, but through the death of Jesus Christ on the cross, the reconciliation between God and mankind was brought about, returning man to God's love. (Rom. 8:23, Jn. 3:16; 1 Jn. 4:9-10)
12. Q. Did God create everything in heaven and on earth?
 - A. Everything in heaven and on earth was created by God. (Gen. 1:1-3; Ps. 33:6), and everything belongs to God.
13. Q. After God created all things, did he then call a halt to his work?
 - A. No. After God created all things, he continues to uphold and administer them through his powerful commandments. All things not only originate with God; they also depend upon him, and finally one day will return to him. (Heb. 1:3, Rom. 11:36)
14. Q. Does God also rule over the history of mankind?
 - A. Yes. God is the master of mankind's history. "He rules over the kingdom of men"; he "lifts up the downtrodden and casts the wicked to the ground." God can "set over men's kingdoms the humblest of mankind." (Ps. 147:4; Dan. 4:17). His authority "rules over all." From the beginning, he "called the generations," dictating the whole of human history. (Ps. 103:19; Is. 41:4) His spirit "searches everything"; all glory, majesty, power and authority belong to him, from times past, up to the present and for everlasting ages. (1 Cor. 2:10, Jude 1:25)

RAPID CHURCH GROWTH IN ZEKIANG PROVINCE

One of the most remarkable stories of church growth is now in progress in Zekiang Province (south of Shanghai, along the coast). This is the report which Rev. Peter Tsai, Vice-Chairman of the China Christian Council and Chairperson of the Zekiang Provincial Christian Council gave the Presbyterian Travel Seminar tour group when they visited Hangzhou in May 1984. In fact, he said, "It is growing too fast. Our shepherding work cannot keep up." He estimates that there are now in the province approximately 600,000 Protestant Christians. Worship services are regularly held in 670 open churches and approximately 2,000 house gatherings. Four years ago the first Protestant church in the province was reopened! Most remarkably, one third of the churches have been newly built by their members who are often well-to-do Christian farmers.

It was in the capital city of the province, Hangzhou, that the Presbyterian Church in the United States first started mission work in China with the arrival of Rev. Elias and Eugenia Inslee in 1867. Today there are two Protestant churches — the Drum Tower Church and the Su Cheng Church — in this city of 1,000,000 people. On an average Sunday 6,000 persons attend the five services held in the two churches. In addition to these churches there are four house gatherings attended by 1,000 more. Relationships between the open churches and house gatherings are cordial and mutually supportive — contrary to some reports about these relationships from Hong Kong. During the past three years, the Drum Tower Church has baptized 1,900 new believers. Each of these has gone through a rigorous period of instruction which included attending church regularly for two years, attending a six weeks series of classes, and being examined by one of the pastors on the quality of the individual's Christian life. Only about one half of the persons who apply are baptized. One third of those who are baptized are youth.

Top priority for the Zekiang Christian Council is the training of lay leaders. Churches in the province are served by 130 ordained ministers. Most of those are older men well beyond the normal age for retirement. Their pastor activities are augmented by a large number of lay leaders. The Council has held four month long lay leaders' courses, each of which has been attended by 40 participants. So far 15 persons who have completed the course have been ordained as elders and another 15 have been commissioned as part-time ministers in local churches. A variety of materials is now in use in this training. A quarterly, published by the Nanjing Seminary, called the Syllabus provides Bible study material as well as articles on church history and doctrine. Peter Tsai edits and prints twice a year collections of sermons. (See article, "Preaching in China" in this issue). A catechism for new believers is now being used extensively.

But more must and can be done, Pastor Tsai told the tour group. Plans are under way to open a junior seminary in Hangzhou this fall. There is a great opportunity to reach the youth who are coming in increasing numbers to the evening services and classes. Pastors need more training in

expository preaching. "What is the greatest challenge facing the Church of China today?" asked a tour member. Pastor Tsai's instant response was, "Our greatest challenge is:

"TO GLORIFY GOD BEFORE THE CHINESE PEOPLE"

(Conversations with Pastor Tsai in Hangzhou, May 6, 1984. Report of the visit of PCUSA Moderator, Randy Taylor and Newton Thurber to Hangzhou, November 1983).

PREACHING IN CHINA

What do Chinese preachers preach about? Christians outside of China have often expressed their interest in what is being preached from the pulpits of that land which is so different from our own in its political, economic, and social orientation. Since April 1981 a series of publications entitled *Sermon Collections* have been issued biannually and distributed to Christians in many Chinese cities and provinces for the purpose of mutual sharing. A Hong Kong pastor, Rev. Samuel Wu, has made an examination of the series with some interesting observations about the Chinese pulpit.

Preaching in China is strongly biblical in nature. About one-fifth of the sermons were on texts from the Old Testament — with a strong emphasis on the Psalms. Four-fifths were from New Testament passages about equally divided between the Gospels and the rest of the New Testament. Typically, most of the sermons could be classified under four headings: Jesus Christ and the Gospel, Spiritual Nurture, the Christian Life, and the Church. Interestingly enough, the sermons seem to have been remarkably free from political ideology. A healthy balance was maintained between faith and behavior, enthusiastic involvement and calm reflection, emphasis on this world and the other world.

Perhaps the most remarkable discovery was that the preaching was not all that different from preaching in Hong Kong! One could hardly find two more differently oriented social systems. Yet in each, the fundamental conditions of the human situation and our relations with each other and with God, was apparently not all that different! To quote from Mr. Wu:

Quite frankly, I would say what is emphasized in the pulpit there is very similar to that in the Hong Kong churches. The major difference may be that we in Hong Kong also touch on social problems such as the problems of the elderly, low-salaried citizens, juvenile delinquency, the impact of TV, the issues of 1997, etc.

The social situation in China is different, so the omission of social problems is understandable. The structure of societies differ, but underneath, the issues of human existence are much the same.

(Bridge: *Church Life in China Today*, "China's Pulpit as Seen From the Sermon Collections." No. 3, January 1984).

CHINA SNAPSHOTS

by Hu Liang

MATTER OF LOVE OR RESPECT

"How old is your baby?"
"Almost two. My wife and I are very proud of him."
"I think you take good care of him."
"We do our best under the circumstances."
"Do you make enough money to get by on?"
"Enough to make ends meet. Between the two of us we bring in about ninety kwi (US \$45.00) a month."
"Then there's enough to go around?"
"Yes. And sometimes a little extra for an outing at the park from time to time."
"How did you meet your wife?"
"It was arranged by a middle man."
"So there wasn't much choice in the matter?"
"Not much as it was time for both of us to get married."
"In terms of age?"
"Yes. I was twenty-six and she was twenty-four."
"Suppose you had decided to wait longer?"
"Then people would think something was wrong, especially with respect to the girl."
"All girls are supposed to marry?"
"There is a lot of pressure put on them to marry."
"What if they don't want to?"
"Then their marriage will be arranged by parents."
"Through a middle man?"
"Yes."
"Whether love is present or not?"
"Love is important but not the major consideration."
"What is?"
"Special position, for example. No one wants to marry beneath his class as it limits all future opportunities."
"Do people sometimes marry above their class?"
"If they can. This opens all kinds of doors for the future but few manage to do it."
"Is there any other reason why girls have to marry?"
"Yes. Parents want them off the courtship market so they can get on with more important things."
"More important things?"
"Right. Like getting a good job and building for the future."
"Is this because parents want to have some security later on?"
"That's part of it. It's Chinese custom for children to take care of their parents and they by and large do."
"Why is this practice so important?"
"It is necessary for the survival of the family."
"Then the courtship period is pretty short."
"Yes. We do not date many people as they do in America."
"Why not?"
"It's considered to be too frivolous, and those doing such are looked upon as being loose, sometimes even immoral."

"So if one has not found the right person by marriage time, then a mate is selected for him."
"If possible. The point is to marry at the correct age, have one child, and get on with the work at hand."
"Personal preference is not the key factor?"
"No."
"Did you ever love another girl?"
"Very much. I was deeply in love with a girl but it didn't work out."
"Why not?"
"She was beneath my class so my parents objected."
"And you followed their wishes?"
"Of course. This is the Chinese way."
"Then love is always a secondary consideration?"
"Love is important but other factors are even more important."
"Do you have any regrets about not marrying that girl?"
"Of course. My wife sometimes criticizes me for still thinking about that girl."
"Then you cannot hide your feelings."
"My wife knows me too well."
"But you have a good wife."
"That is true. We respect each other very much."
"But love?"
"That comes slowly with time. Perhaps respect is more important than love."
"However, you both seem to love your son."
"We love him very much."
"Do you sometimes worry about his future?"
"Often. We know that China is unstable and nobody knows what tomorrow will bring."
"You are afraid things won't go well for him?"
"Maybe. No one knows which way the winds will blow tomorrow."
"You fear that he may be labelled a bad element or something?"
"It happens and if it does we are powerless to help him."
"Why do you say that?"
"Because we will suffer the same fate as he."

Xiao Mao Dun
83.9.23

NEWS (Continued from page 2)

POPE JOHN PAUL II APPEALS TO CHINESE CATHOLICS. On his recent visit to South Korea, the Pope made an appeal to Chinese Catholics to return to reunion with Rome while remaining loyal and patriotic citizens of China. There has been no sign that China's Catholic Patriotic Association was willing to respond positively. A spokesman for the foreign ministry of China said that while the Vatican still maintains diplomatic relations with Taiwan and disregards China's sovereignty, no reconciliation is possible.

CHINA'S TIBET PROBLEM REMAINS UNSOLVED. Thirty-four years ago China seized control of Tibet at the time the Kuomintang regime's rule on the mainland collapsed. In 1959 a popular revolt against communist economic and cultural reforms resulted in the

(Continued on page 6)

中国

To promote understanding of China and the Christian Church

CHINA NEWS

Presbyterian Church (U.S.A.)—General Assembly Mission Board
Division of International Mission • 341 Ponce de Leon Avenue N.E. • Atlanta, Georgia 30305

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NEWS (Continued from page 5)

Dalai Lama flight to India followed by 100,000 refugees. During the 1960s China's rule in Tibet was one of terror and brutal suppression. The close connection between the political and religious system meant that for China to control Tibet, the Buddhist lamas had to be scattered and the monasteries destroyed. Forced labor, imprisonment, and the systematic gutting of Buddhist art treasures only served to further alienate the mass of the people who remained loyal to the Dalai Lama. In recent years, Chinese rule in Tibet has moderated. Religious services have resumed. The position of many lamas has been restored. New lamas are recruited and temples and monasteries have been restored. Art treasures have been returned. But Beijing knows that it cannot bring stability to Tibet unless they can persuade the Dalai Lama to return from Dharamsala, India where he has set up what amounts to a government in exile. Negotiations have been going on quietly. The Dalai has sent several delegations to the homeland and has expressed his hope of returning in 1985, but only if he could be assured that his return would result in greater freedom for his people "on the roof of the world." (*Religion in the People's Republic of China*, Documentation No. 13, March 1984, pp. 36-37; "China's Tibet Problem" by John F. Avedon; *China Update*, Joseph Spae, editor, Summer, 1984 pp. 59-71)

KOREAN CHURCHES (Continued from page 1)

well-furnished newly painted sanctuary in the Korean section of the city. Their pastor was a woman, Reverend Wu Aien, who had graduated some years ago from the Yenching School of Theology but was only recently ordained. I heard a clear forceful sermon on Timothy 2:4, "God desires all men to be saved and to come to the knowledge of the truth." After the services I was given a cordial welcome by the congregation who were consumed with curiosity as to the identity of the foreigner who had taken part in the singing of their Korean hymns and prayers!

Pastor Wu lives in a one room apartment adjoining the sanctuary. Here we were served tea and met with some of the officers of the church. The room served as bedroom, study and reception room. It was lined with rows and rows of packages of Bibles printed in the Korean language. This was a portion of the printing of 10,000 Bibles which had been

done in Shanghai the year before by the China Christian Council. The Bibles were large, printed on thick paper and considered expensive (about \$3.50 a copy) by the congregation which is made up equally of peasants and workers. Plans are now underway for the printing of a new Korean hymnal. There are now eight organized Korean congregations in Liaoning Province and an additional 18 places where worship is regularly held.

The largest concentration of Koreans is in the Yanbian Korean Autonomous Prefecture located in Jilin Province near the border between China and North Korea. The prefecture capital of Yanji has a majority of people of Korean ancestry. The church in Yanji was opened on September 20, 1981. The Chinese government provided RMB 15,000 (U.S. \$7,500) for repair of the old building as restitution for the havoc wrecked by the Red Guards. The Yanji Church now has two services every Sunday with about 100 in each service. This prefecture now has six Korean churches and six other places where worship is held.

Koreans in the Northwest retain many of their traditional ways of worship. Daily morning prayers begin at 4 A.M. Shoes are removed before entering the church. On festive occasions special Korean cakes and cookies are served. Prayers are led by the elders with the congregation joining in. Elders and deacons conduct the affairs of the congregation. There is a great need for training church leaders and short term classes have become a regular part of the program. Koreans make up about one third of the students at the Protestant Union Theological Seminary in Shenyang.

Korean Christians in China are a minority within a minority. Most of them are poor and of peasant class. To a memorable degree they are preserving their distinctive Korean Christian heritage. They are also interested in Korean Christians outside of China. One of them remarked, "We may be different ideologically, but we believe in the same Lord."

G. T. Brown

("The Korean Churches in China's Dongbei," in *Bridge: Church Life in China Today*, (a bi-monthly journal issued by the Tao Fong Shan Ecumenical Centre, Hong Kong, March 1984, pp. 3-5)

In quest of peace— delegation visits N. Korea

"It was a strange experience to stand on the northern side of the Demilitarized Zone (DMZ) in Korea and look at the South Korean soldiers and American GI's on the other side," reports Roberta Levenbach, AFSC Asia program staff. In September of 1984 she visited North Korea as part of an AFSC delegation.

Coincidentally, the visit occurred at a historic moment for Koreans. For 31 years the DMZ has been an impenetrable barrier between North and South Korea, seldom crossed except in acts of provocation. But in September, some 150 trucks from the North, bearing 7,500 tons of rice, medicines and fabric for flood victims in the South, crossed the DMZ. In South Korea, Red Cross representatives from both sides cooperated in unloading the supplies. Delegation members report that it was a moment of great significance to North Koreans who lined the highways to wave as the trucks passed.

The delegation was hosted by North Korea's Society for Cultural Relations with Foreign Countries. The two-week visit provided an opportunity to continue AFSC contacts on both sides of the DMZ and to discuss the possibility of a return visit from the North. AFSC has worked for a number of years in support of Koreans seeking reunification of their peninsula.

Other participants in the visit were Roland Warren of AFSC's Board of Directors, James Harvey, AFSC associate executive secretary, and Dorothy Ogle, a former United Methodist missionary in South Korea. A report of the visit is available from the AFSC National Office. 1501 Cherry St., Philadelphia

The delegation concluded from its observations, "We do not feel this is a society which the United States government should continue to boycott, ignore, and treat only as an enemy." Some 110 countries now have diplomatic relations with North Korea. 19102

Endless Pain of Divided Korea Families

By CLYDE HABERMAN

Special to The New York Times

SEOUL, South Korea, Feb. 11 — One can stop almost anybody on the streets of this capital and the odds are high that the person has a relative in North Korea.

One woman whose husband works for the Government fled North Korea from the port of Hungnam. She was one of millions who headed south when World War II ended and a Soviet-supported Communist administration took over the North. A favorite uncle stayed behind.

Now she is in her 50's and assumes her uncle is dead. "I just want to find out for sure," she said. "If he is alive, he would not know me."

The Rev. Moon Ik Hwan, a Protestant minister and anti-Government activist, became one of the few South Koreans to learn details about a relative in the North. Mr. Moon was born 66 years ago in Manchuria. He and his immediate family moved to South Korea after the war, but a cousin headed to a border town in North Korean territory.

A Photograph Arrives

A relative still living in Manchuria met the cousin recently and managed to forward a photograph to Seoul. "The whole family cried," Mr. Moon said, of when the family got the picture. "I can't tell you how much I want to see him. He is, of course, an old man by now."

His case was a rare exception. Unlike the situation with East and West Germany, the barrier between the Koreas has no pores. No personal letters are known to pass between them.

here were reluctant to identify family members in the North for fear that "those people might be jeopardized."

It is clear, however, that having Northern relatives can make South Koreans suspect, too.

Over the years, many of these people have been unable to obtain Government jobs. The situation is believed to have improved, but sensitive positions often are still off limits. Even applicants for tour-guide jobs in the demilitarized zone are rejected if they have relatives north of the 38th parallel.

Politics notwithstanding, the decades of division have etched a ragged emotional scar on this country.

10 Million Were Separated

Officials estimate that 10 million Koreans were forcibly separated from relatives by the partition of the peninsula in 1945 and by the three-year Korean War, which ended in 1953. That is a sizable share of the 40 million South Koreans and 20 million North Koreans, but no one really knows whether the figure is accurate.

The depth of emotion on this issue became apparent two years ago, when the Korea Broadcasting System, a Government-controlled television network, began an on-air campaign to reunite scattered families in the south. The program was scheduled to last two weeks.

Instead, it became a five-month national cathartic as long-lost brothers and sisters, fathers and sons, mothers and daughters found each other in a

television studio in scenes so charged that emotions were almost palpable.

About 120,000 South Koreans applied to the network for help; more than 10,000 families were reunited. Even now, although the show is long over, the KBS building in Seoul continues to cover its walls with posters asking for details about lost loved ones.

On any given day, one finds South Koreans traveling as close as they can to the North, which for many here means the Imjin River, where soldiers guard a narrow bridge leading to the DMZ. Many stand there and gaze across the water. Some bow in the direction of home.

From 1971 to 1973, the two Korea Red Crosses held seven full-dress conferences and met two dozen other times at lower staff levels. When talks broke off, this activity produced only an agreement on agenda. This, presumably, would be the starting point should another round of negotiations ever begin.

The first order of business, Mr. Yoo said, would be to trace dispersed families, followed by letter exchanges, family visits and permanent reunions.

Merely finding lost relatives would be a tall order, according to Mr. Yoo, 66 years old, who left his mother in Pyongyang, the North Korean capital, 40 years ago and assumes she is dead.

"In the early days," he said, "the Red Cross kept lists of names and received many letters from people seeking help in locating family members. But they know now that it's hopeless."

U.S. Budget Plan

By PAUL LEWIS

Church Provides One-Stop Center for Koreans' Needs

■ **Religion:** Immigrants benefit from Young Nak Presbyterian's help with jobs, language classes and housing.

By K. CONNIE KANG
TIMES STAFF WRITER

It's Sunday morning and thousands of Koreans are flocking to Young Nak Presbyterian Church of Los Angeles. A dozen male volunteers in bright orange vests are directing traffic with an efficiency and enthusiasm that rivals the attendants at Disneyland.

"*Yuh-gi-ro-osae-yo* (Come this way)! *Juh-jjok-euh-ro-kasae-yo* (Go that way)!" they shout in Korean. The old folks and visitors get a break; they are allowed to park close to the church. Regulars, especially if they're young and male, get directed to a distant parking lot, a good walk from the main sanctuary.

With 7,000 registered members—and 5,000 attending every Sunday—Young Nak, which means "Eternal Pleasure," is the biggest Korean church in the United States. Located at the edge of Chinatown at 1720 N. Broadway, it draws worshipers from as far away as Riverside and Palm Springs.

For rich and poor, old and young, the church is one of the most important institutions for Koreans in the United States. It has been central to the success of many Korean immigrants, acting as a one-stop community center and providing newcomers with a vital social network. It also supplies them with spiritual strength to help overcome the obstacles they

Please see CHURCH, A28

CHURCH: Center of Korean Community

Continued from A1
face.

"The church helps new immigrants find jobs, register their kids in school, locate housing, move them and even helps them find driving instructors," said the Rev. Paul Yang, who until last April was an associate pastor at Young Nak and is now senior pastor of Orange Korean Christian Reformed Church.

And since the spring riots, the church has become the hub of even greater activity, providing help to thousands of Koreans affected by the unrest and assisting in the effort to improve relations with other ethnic and racial groups.

During the riots, many Koreans discovered how isolated they were from the political mainstream and from other ethnic minorities; community leaders voiced frustrations about being politically impotent.

As a result, institutions such as the church emerged with new potential as agents of change.

"I'd like to see the Korean churches reach out to Hispanic and black communities," said Eui-Young Yu, a Cal State L.A. sociologist and the son of a Presbyterian minister. "The Korean community is a church-centered community. If churches don't do it, who's going to do it?"

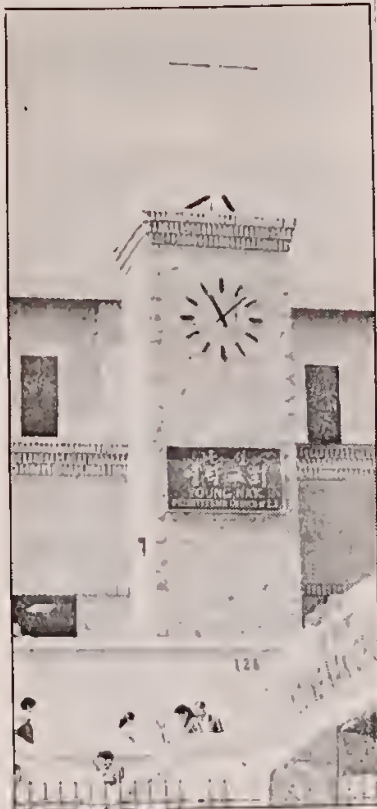
Accordingly, the role of the church has become a central issue in the Korean community since the riots, which are referred to as 4.29 (pronounced sa-e-gu) *poktong*, meaning "April 29 riot" in Korean, in the customary Korean style of using dates to name historical events.

Moving from discussion to action won't be easy. Korean churches are no more monolithic than mainstream U.S. churches. With 700 Korean churches in Southern California alone, ranging from the fundamentalist Full Gospel Church to the liberal United Methodist Church, the religious community has not always found it easy to create consensus around a common cause.

Still, churches have one thing going for them that other community organizations lack: Church leaders enjoy the respect and broad-based support of people from all walks of life.

□

The role of the church among Koreans here is more powerful than in their ancestral land. Two-thirds of Koreans in the United States are Christians, compared to only 25% in Korea, where Buddhists are dominant. Presbyterianism is the prevalent denomination. The Korean-American commu-



RANNOY LEFFINGWELL / Los Angeles Times
Young Nak Presbyterian Church

nity in the United States—only 100,000 in 1970—now numbers about 1 million and supports more than 2,300 churches. The explosive growth began in the late 1970s and continued through the 1980s as 30,000 Korean immigrants entered the country annually after quotas that restricted the number of Asian immigrants were changed.

In Southern California, 80% of the Koreans who responded to a survey by Yu, the Cal State L.A. sociologist, said they attend church regularly. Many, like Kyong-Ran Yun, have converted to Christianity here because it meets their social and personal needs as well as spiritual ones.

"I didn't go to church in Korea even though friends tried to get me to go," said Yun, a member of the Oriental Mission Church on North Western Avenue in Koreatown. Once here, though, she decided to convert after an elderly Christian woman visited her every day when she was hospitalized. "You can rely on your church family more than on some relatives or friends."

She chose Oriental Mission Church because of its location and the wide range of classes it offers to children, she said.

For many, Sunday services and the socializing that follows are the

high point of the week. Class and educational distinctions dissolve; seamstresses, waiters, grocery store clerks and gas station attendants worship side-by-side with prosperous lawyers and businessmen.

Indeed, Kyung-Ai Park, 87, says her life is her church. With her \$4 monthly RTD senior pass, the spry grandmother, who speaks no English, travels from her apartment near Koreatown to Young Nak four or five times a week. She attends services Sundays and Wednesdays and on other days takes classes for seniors that range from conversational English to nutrition and health maintenance.

"We do exercises, we pray, we study the Bible, English, music, singing and learn current events," she said. "We visit seniors in nursing homes and hospitals. I don't feel lonely even though I live alone. I can't live without the church."

Young Nak's first of four services begins at 8:15 a.m. with a 100-member choir. An English-language service is conducted at 1:15 p.m. A Sunday offering can bring between \$60,000 and \$80,000 into church coffers.

The social hour after the service is a time for snacks, gossip and networking. In some churches, Korean real estate agents, insurance agents, car dealers, lawyers and doctors make business contacts to follow up later in the week.

Spouse-hunting goes on here, too, as parents and grandparents discuss *saeksii-gam* and *sillang-gam* (bride and bridegroom material). In fact, the possibility of finding a prospective spouse is the main attraction for some.

Young Nak, which has an operating budget this year of \$4.5 million, sprawls over 4.8 acres and includes a two-story main sanctuary and two separate buildings where parishioners are offered a host of services and classes, ranging from Korean language, culture and music to the martial art taekwon do and computer technology. Despite its size, the church is

quickly becoming too crowded, and a \$3.5-million capital campaign is under way to build another facility for education.

Next to the 1,200-seat main sanctuary is a television studio where sermons are taped for distribution worldwide. Sok-Won Cho, who faithfully watches Young Nak senior minister Min-Hee Park's sermons on Channel 26 in San Francisco, says she often thinks of moving to Los Angeles just to be able to become part of the Young Nak community.

□

The church has been the most enduring and pervasive institution in the Korean community since immigrants first arrived in California at the turn of the century. During the Japanese occupation of Korea from 1910 to 1945, Korean churches in America collected money to fund the independence movement.

At times churches have played a divisive role in the community.

The oldest Korean church in the continental United States, St. Francisco's Korean United Methodist Church, is embroiled in nationwide controversy because the minister and his supporters want to sell the historic Chinatown church and move to a bigger building in the Sunset district on the western edge of the city.

Opponents of the sale established the Korean American Heritage Foundation to save the church, whose founders include Chang-Ho Ahn, revered as modern Korea's greatest patriot. They say that the San Francisco church is the only remaining historic site of the Korean independence movement in America and should be preserved for the future generation.

The controversy in San Francisco over the 88-year-old church mirrors a larger debate within the community about the religious and social philosophies of Korean churches and their lack of sophistication and broader vision in relating to the secular world. Many Koreans tithe, believing that the more you give the more you receive in return. Numerous church

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CHURCH: K

Continued from A28

es list the names and amounts of donations in their Sunday bulletins, setting up a competitive atmosphere.

"Those church bulletins shame you into giving more even when you don't want to," said a San Francisco merchant who doesn't always agree with the way his church spends money.

Edward Chang, a professor of ethnic studies at UC Riverside, said too many Korean ministers are preoccupied with building the "biggest and richest" church and hand out elderships and other church positions to big donors as rewards.

This feeds into the yearning for recognition that few immigrants fulfill outside the church because so many are engaged in non-professional jobs. Since Koreans address each other by a title rather than a personal name, church titles, such as elder and deacon, are carried into the secular world, making bearers feel important.

"Korean churches take tremendous financial and human resources away from the Korean community. Other organizations have a hard time raising money because it is all going to the churches," said Chang.

Chang advocates the sharing of church resources with other Korean-American institutions and social agencies that are struggling to survive.

But such proposals must compete with the reality of ministers who are developing innovative ways of marketing Christianity. These efforts changed the religious terrain in Southern California in the last two decades and added a host of terms to the church lexicon: "airport ministry" describes ministers who go on recruiting sprees at airports for new arrivals; "carpet-bagger preachers" refers to self-styled men of God with suspect credentials who move from place to place, and "body snatching" describes ministers who try to draw members away from other

churches.

Slowly, however, changes are coming. Although first-generation ministers and elders still run the churches, a small but growing number of reform-minded younger ministers are arriving on the scene. Bilingual and bicultural Korean-American preachers, such as the Rev. Peter Kim of Torrance First Presbyterian Church, are beginning to make a difference. They minister to younger Koreans who came here as children and English-speaking second and third generations. Their philosophy is to make Christianity relevant every day, not just on Sundays.

Still, Kim said, working with an English-speaking congregation within a Korean church isn't easy.

"All the intergenerational issues are constantly at the surface," he said. "People use language and cultural problems as a scapegoat. It's not that people don't support the second-generation ministry, but at the same time they constantly would like to keep that under control. Often the first-generation agenda is to eventually make the younger generations like themselves."

Difficulty with English and unfamiliarity with American culture leaves many immigrants feeling like "deaf mutes" and isolated from the mainstream culture regardless of their economic and social status. Half the respondents to a survey by the Times Poll of 750 Koreans living in Los Angeles County cited the language barrier as the primary thing holding them back.

"The first generation hesitates in reaching out [to other communities] because of the language barrier," said Young Nak's Hee-Min Park. As a result, younger people who are comfortable in both worlds may ultimately be the bridge to other communities.

"Korean churches have a dual role: To keep Korean traditions and to be a transforming agent," Park said. Acknowledging that often churches overemphasize the first role, he added: "We need to get away from self-absorbed and material-centered ways and concentrate on how we can participate in this society. The 4.29 *poktong* was a turning point."

◆ **THE SYNOD OF SOUTHERN CALIFORNIA AND HAWAII** and the Presbytery of San Diego have swung into action to assist Pueblos Hermanos, a Presbyterian mission in Tijuana, in helping flood victims in the Baja California area. Recent rainstorms left many dead and missing. It is estimated that more than 10,000 are homeless. The mission, staffed by Presbyterian missionaries Susan and Bill Soldwisch, is concentrating its efforts in one of Tijuana's newest colonies, El Pipela, especially hard hit, and also channeling Presbyterian relief supplies to Presbyterian churches in Ensenada and Mexicali. Contact persons are Amy Mendz at the synod office (213/483-3840) and Andy Lusk in the presbytery (619/427-5377). (*Jerry L. Van Marter, with information from the synod and Bill and Susan Soldwisch*)

PEOPLE IN THE NEWS

By BARBARA SOUDERS
OUTLOOK Staff

Donald G. Bloesch, Dubuque Seminary faculty member, has published his 27th book, *A Theology of Word and Spirit*. This is the first in a projected seven-volume series on systematic theology.

Robert Bohl, pastor, First church, Fort Worth, Texas, has received the May Owen Award from the Tarrant County Medical Society for his work in establishing a shelter for the homeless. At present he is overseeing construction of an Alzheimer's center. (*Marj Carpenter, PNS*)

Nancy Gibbs, a senior editor on the staff of *Time* magazine, was in charge of the cover story of a recent issue; the title was "God and Women: A Second Reformation Sweeps Christianity." A note from the publisher pointed out that she is an elder in Fifth Avenue church, New York City, where her mother was the first woman to serve as clerk of session. Both mother and daughter are active in the congregation. (*Marj Carpenter, PNS*)

In July, 1990, when a major earthquake struck the Philippines, three members of the staff of George Bryant were killed. Despite his personal loss, Bryant, who was serving as chief of the USAID, Food for Peace, organized a relief team. He was recently recognized by

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the president of the Philippines for his work in the emergency. Now retired from the U.S. State Department, he is a student at Johnson C. Smith Seminary.

Elizabeth Wilson, who has served Montreat-Anderson College as dean of women, associate dean of students and faculty member for more than 23 years, was honored recently when Elizabeth Wilson House was officially named and

dedicated.

Members of the chancel choir of Grace church, Houston, Texas, have accepted an invitation to participate in the Salzburg Music Festival. One of only nine choirs asked to perform, the group will present Dvorak's "Mass in D," with other more typically American music, including an anthem commissioned especially by and for them. □

Harvest Time in Korea

By G. THOMPSON BROWN

Another Korean centennial! This time it was a celebration marking the arrival of missionaries from the old Southern Presbyterian Church. One hundred years ago in October 1892 the first of seven pioneers from the Southern church arrived in Seoul at the invitation of their Northern Presbyterian cousins who had first come in 1884. Soon thereafter the Southerners were assigned by the Presbyterian Council to work in the "Dixieland" of Korea—the two Chulla Provinces in the far southwest. As far as is known there were no Protestant Christians in these provinces at that time and precious few Roman Catholics.

To celebrate this event a group of about 30 Americans gathered in Seoul in late October 1992 for a five-day tour by chartered bus through the rural countryside to join in celebration with thousands of Koreans who were gathering in the centers where missionary pioneers had planted the church 100 years ago.

The group was an unusual assortment of Presbyterians who had come together for a common purpose: American pastors and lay leaders attending a seminar on Korean evangelism; retired missionaries returning to the scene of their ministry; "mish" kids exploring their "roots"; Korean-Americans returning home; General Assembly-level representatives from Louisville; active missionaries acting as guides; and Preston Junkin, grandson of one of the first missionary pioneers.

The ages of tour participants spanned four generations, from 93-year-old Virginia Cumming who traveled the distance in a wheel chair, to Kara Robinson, age 9. All had been invited by the Korean church, which made all the arrangements and paid for all tour expenses, hotels and meals.

Fall is the best time to visit Korea and this year was no exception. The fields

were ripe for harvest—symbolic of the rich harvest of 100 years of missionary endeavor in Korea. Chonju (where Presbyterian mission work began in 1895) was the first stop. Here there was a banquet and evening of melody and song as choirs from seven churches took turns performing. On Sunday morning there was worship in the many churches of the city and in the afternoon a grand open-air service on the athletic field of the Sin Hung Boys School. More than 2,000 Christians had gathered and were seated on newspapers and mats laid in rows across the playing field. More singing by choirs, a memorial address, presentation of gifts and thanksgiving to God for God's faithfulness in founding the church and bringing it through the many years of persecution and poverty, war and revolution. That evening another banquet and the lively singing of six youth choirs which was strangely similar to the music of American "rock and roll."

On Monday the group divided, with half traveling to Soonchun (work begun 1913) and Mokpo (1898). The next day the group came together at Kwangju (1904). And then to Taejun (1954) for a day and back to Seoul. In each place the Presbyterians had organized times for celebration, historical lectures, sightseeing, feasting, and, most important of all, services of worship and thanksgiving. A constantly repeated refrain: Gratitude to God and the early missionaries for bringing the gospel to the Korean people. Now, the Korean Church must take the gospel to other lands.

IMPRESSIONS

— The explosive growth of Christianity in the cities and countryside of Korea. Rarely was the tour bus out of sight of church steeples, topped by shining crosses. Christians now number between 20-25 percent of the population. Two-thirds of these are Protestants. More than one-half of the Protestants are Presbyterians.

G. THOMPSON BROWN is associate professor of world Christianity, Columbia Theological Seminary.

— The vitality of the Christian youth movement. Young people, under pressure of competitive examinations for high school and college, have found in the church a place to unburden their souls.

— The burgeoning economy. In sharp contrast to the dire poverty and the refugee population at the end of the Korean conflict, affluence is evident on all sides.

— Progress in the democratic process. Concerns for human rights and freedom of expression persist, but a giant step forward is expected when President Roh steps down at the end of his term and free elections are held for his successor.

— Increasing talk of closer relationships with the North. The constant prayer of Christians is for reunion.

THE END OF A CHAPTER

After 100 years, the missionary presence in the Chulla Provinces is winding down. About a dozen PC(USA) missionaries remain in centers where once 100 missionaries operated schools and hospitals, and engaged in evangelistic work. In a few years most of these will have left due to retirement. Land purchased cheaply years ago on the fringes of the cities and now worth millions of dollars has been transferred to schools, hospitals, seminaries and presbyteries. High-rise apart-

ment houses have sprouted on land where missionaries had their vegetable gardens.

But even as work has been phased out with the transfer of property and institutions to Korean Christian leadership, new innovative programs are being initiated. A Cancer Research Center at the "Jesus Hospital" in Chonju is being funded by special grants. Work among the handicapped (deaf, crippled, retarded) has become a priority. A new exciting venture, the Island Medical Mission, has been initiated by PC(USA) missionaries, Presbyterian minister Choon S. Lim and Yen Hee Lim. Two mission boats, staffed with medical doctors, nurses and evangelists are kept busy plying the islands in order to bring emergency medical assistance and evangelistic outreach to isolated island people bypassed in the drive for national affluence.

MISSIONARY LEGACY

After 100 years, what will remain of the old Southern Presbyterian Mission?

— Great oak, pecan and walnut trees planted by early missionaries on their compounds now provide green spaces amid the urban sprawl.

— A small city park in Kwangju with the following stone monument engraved in Korean and English, and dedicated to

the pioneer missionary who first brought Protestant Christianity to the city:

AT THIS SPOT ON
DECEMBER 25, 1904
AMERICAN SOUTHERN PRESBYTERIAN
MISSIONARY EUGENE BELL
SENT OF GOD
LED THE FIRST SERVICE OF CHRISTIAN
WORSHIP
IN THE CITY OF KWANGJU

Erected by Chunnam Presbytery
The Presbyterian Church of Korea
December 6, 1982

— On hillsides overlooking the cities of Chunju and Kwangju are small cemeteries where missionaries buried their dead — 20 colleagues and 16 children.

— The dead speak through the enduring Christian institutions which, by the grace of God, they founded:

Sin Hung Boys School (Chunju);
Kei Myung Girls School (Junkin
Memorial) Chunju;
Speer School for Girls (Kwangju);
Maisan School for Boys and Girls
(Soonchun);
Jeong Myung School for Girls
(Mokpo);
Presbyterian Medical Center (Chunju);
Margaret Pritchard School of Nursing

Λόγος

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PRINCETON THEOLOGICAL SEMINARY

A seminary of the Presbyterian Church (USA)

(Chunju);
Christian Hospital (Kwangju);
Wilson Leprosy and Rehabilitation
Center (Soonchun);
Han Il Seminary (Chonju);
Ho Nam Theological Seminary and
College of Music (Kwangju);
Ha Nam University (Taejon).

But more than institutions there is the living Church of Jesus Christ which has been brought into being. A Christian constituency numbering over 450,000 clustered in 13 presbyteries in southwestern Korea and part of the Presbyterian Church of Korea moves with confidence into the next century. □

tegrity of the people. It is their minds and their morals, their intelligence, their sense of duty, their spiritual resilience. . . .

Christians and non-Christians alike have traditionally looked to the Christian school in Korea for the maintenance of the inner citadel. "Christians," said the well-known non-Christian president of Korea University, a secular private school, "are the conscience of Korea." There is no easy road to faith and integrity, even in a Christian school, and discouragements come often. But even in the midst of frustrations, one offsetting incident, one spark of spiritual integrity can make everything seem worthwhile again to those who work with the church in education.

A graduate of a little Christian high school went to Seoul. There he found a job in an army store where the fiery pressures of the city's black market operations come to a white-hot peak. Not long after the boy had begun work, he came home one night with his face badly cut and bruised. "What happened?" he was asked.

"I wouldn't do what some of the others wanted me to do," he said, "so I was beaten up on the way home."

"What did they want you to do?"

"They were trying to get me to cheat the store, but I couldn't do it. They knew that I was a Christian, and I knew that God was depending on me," he said.

When a Christian school produces this kind of integrity in a land whose future may well depend on the rediscovery of public and private integrity, then indeed the long hours of the Christian educator are not wasted.

MEDICINE
AND
MIRACLES

MEDICINE IS OUR SUBSTITUTE FOR MIRACLES," A missionary to China once said, not to disparage miracles but to tribute to his medical colleagues. In Korea, too, Christian medicine has worked its miracles.

During the Korea War an officer of the United States Army dropped into a Christian hospital for a visit. A triple amputee was demonstrating how he could walk with one artificial leg and one peg leg, manipulating a crutch with the hook that replaced his missing hand. Suddenly he wheeled around and said to the officer, "I was nothing but a thing crawling on the ground. Now I am a man again. . . ."

It is no small miracle to take a thing and help to make him man again, to give hope to those who have lost all hope, but such is the work of Christian medicine in Korea. It ministers both to the body and to the soul. When it makes a man, it seeks to make him a whole man, new and alive in Jesus Christ, renewed—not just patched up.

The first accomplished miracle of the Christian physician

in Korea was the opening of that closed land to the gospel less than twenty years after the bloodiest massacre of Christians the country had ever seen. When Dr. Horace Allen's skilled hands saved the life of the Queen's nephew in 1884, the anti-foreign stone tablets erected by the Tai Won Kun bearing the decree that had touched off the persecutions of 1866 were still standing:

"The barbarians from beyond the seas have violated our borders and invaded our land. If we do not fight we must make a treaty with them. Those who favor making a treaty sell their country. Let this be a warning to ten thousand generations."

It was Allen's miracle of healing that first began to remove the aura of menace that clouded the image of the foreigner in the Korean mind. His reward was permission to open a royal hospital under mission auspices, the first of the Christian hospitals of Korea. Other able medical missionaries followed in Allen's footsteps and further won the gratitude of the populace by stemming the tides of death in the great cholera epidemics of 1886 and 1895. Canadian O. R. Avison was appointed personal physician to the king and Dr. Lillias Horton (Mrs. H. G. Underwood) attended the queen. Up to that time the queen had been treated by Korean doctors who, because they were men, were forbidden to touch the person of the queen. "They felt her pulse by using a cord, one end of which was fastened about her wrist and the other, carried into the next room, was held in the doctor's fingers," wrote Mrs. Underwood. "The royal tongue . . . was protruded through a slit in a screen for the physician's observation."

The breaking of these ancient taboos by the introduction

of modern medical science was the second miracle of Christian medicine in Korea.

Christian physicians and nurses founded the first adequate hospitals and dispensaries in Korea. They established the first nurses' training schools, the first leprosarium, the first tuberculosis sanatorium. Medical missionaries were the first to check the ravages of epidemics such as Asiatic cholera, bubonic plague, and smallpox. They pioneered in public health and sanitation—in fact, there was no word in the Korean language for sanitation until Christians introduced the concept.

No country in Asia, it has been said, paid more attention to medicine than old Korea. To Korea came Japan for medical knowledge. To Korea came China for drugs, some of them like ginseng, worth their weight in gold in ancient times. Surgery was unknown, but acupuncture, cautery, and treatment with herbs were well-developed medical sciences. And yet, while there was considerable skill and wisdom among the best practitioners, the whole field of medicine was debased by shamanist superstitions and local ignorance. Basic medical textbooks, derived from the Chinese, had not been revised for three hundred years.

Some of the old practices still linger, being spread more widely than many realize. Most rural villages still have a shamanist sorcerer or witch ministering to the weak and credulous, though outdated and overdiluted penicillin may now be substituted for the once valued powdered tiger skull. But at least the go-betweens no longer complicate the problems of medical practice. Early missionary dentists complained that a number of poor unfortunates had perfectly good teeth pulled because they seated themselves in the doc-

two hundred thousand people, and its establishment was greeted by a Canadian staff member, Dr. Florence Murray, as "the biggest event of 1959."

Methodists also have built the only Christian hospital in Inchon, the busy port west of Seoul. The Seventh-day Adventists, world-famed for their medical work, have an excellent medical center on the eastern outskirts of Seoul and a smaller unit in Pusan.

The Southern Presbyterian Medical Center in Chunju made news a few years ago when the wife of the American Ambassador chose it for an elective operation, startling the country with this demonstration of her faith that top-flight medical care was not limited to the capital city. Southern Presbyterians also operate the Kwangju Tuberculosis Hospital and the Leprosy Colony in Soonchun and have the distinction of maintaining the largest number of medical missionaries in the country.

In Pusan, Australian Presbyterians support one of the best-loved institutions in the southeast, the Il Sin Women's Hospital. Although the hospital has only seventy-five beds, the average midnight bed-count is eighty-five, and reaches as high as 114. "But there is a limit to the number of army cots available to fit into corridors," says Dr. Helen Mackenzie, the superintendent. "Those due for discharge often spend the morning sitting on someone else's bed because their beds are needed for the early morning rush of patients who come into labour during the night." Dr. Mackenzie and her sister Catherine Mackenzie, a nurse, received high recognition from Queen Elizabeth II in her 1962 New Year Honors list, which named them Members of the British Empire (M.B.E.).

The Salvation Army in Yong Dong, the Southern Baptists in Pusan, and the Friends in Kunsan all operate hospitals that carry an unusually high proportion of non-paying patients. The percentage at the Wallace Memorial Baptist Hospital in Pusan, for example, runs as high as 60 per cent.

Increasingly important in over-all medical policy is rural medical outreach through clinics such as those operated by the United Church of Canada in Iri, and by the United Presbyterians in Andong and Pohang. The latter two are supervised and assisted by the Presbyterian Hospital in Taegu, whose remarkably efficient staff of fifty-three Korean doctors has won high praise from government observers. The whole hospital is organized in a unique way for rural, medical evangelism. Emphasis is on all three words: rural, because the countryside is unreached; medical, because of the overwhelming physical needs; and evangelism, because the greatest miracle of all in Christian medical work is the cure of souls added to the cure of bodies.

"At the center of all our hospital work and program," writes Dr. Howard Moffett, the superintendent of the Taegu institution, "is our evangelistic effort." The staff is voluntarily organized into a "preaching society," in which all participate. A typical medical-evangelistic mobile clinic trip included four doctors, two nurses, one pharmacist, one hospital chaplain, and a driver-mechanic. The group took a week's exhausting trek through three provinces, treating patients in the villages, holding roadside demonstrations on health problems, giving medical lectures, making health surveys, and holding evangelistic services every night. They worked from daybreak prayer meeting time until midnight. More than

1,200 patients were given free treatments, and hundreds asked to know more about the Lord Jesus Christ of whom the doctors and nurses spoke so freely.

Testimonies from former patients are not uncommon in Korea's Christian hospitals. The medical center in Chonju, for instance, reports some six hundred to seven hundred conversions every year. At Taegu former patients, reinforced by the witness of the rural clinics, have started more than one hundred new churches where no churches were before.

Dr. Howard Moffett has written about a young man who was brought into the hospital after a street brawl. "Bruised and battered, with a broken jaw and a number of missing teeth, he was not very co-operative. Our chief of dentistry, Dr. Pyun, a highly skilled oral surgeon just returned from speciality work at the University of Pennsylvania, was hard put to it to get him quieted down and patched up. Dr. Pyun is also a deeply spiritual man, and as the days passed he quietly spoke to the young man about his need for more than physical repair. . . .

"About ten days later Dr. Pyun brought into my office a letter from the patient, who had been discharged. He wrote that because of the expert and amazingly kindly care he had received, he had made a further study of the Christian religion . . . he now wanted us to know that he had made the decision to follow Christ. . . ."

* * *

These are the Christians of Korea—the doctors, the nurses, the patients, and even the visitors in the hospitals. Count among them both the orphan in the Children's Hospital, his tiny wrist less than half as thick as a man's thumb, and the

doctor who saved his life. Remember the seventeen-year-old spastic who was so grateful for treatment that he tried to pay for it with his own blood. The Christians are of all kinds and all classes. Some cannot even read their own Bibles yet, and others have Ph.D.'s from Yale. They include beggar boys and the President of the Republic, farmers and factory workers, college professors and janitors.

Some of them are very rich, like the textile industrialist who donated a new brick dormitory to a Christian college. Some have enough for a comfortable living, but give even that to God. One country elder contributed his life savings, two hundred dollars, to build a new church in his village and then, wanting to contribute even more, came into the hospital to ask if he could sell one of his eyes as a donation to the building fund. He wept when a Christian doctor gently talked him out of his determination to sacrifice the eye for the church.

Others have almost nothing, like the young refugee mother who lost her right arm at the shoulder and her right leg while trying to save her little boy from an onrushing train. During her hospitalization in Taegu, five women in her ward accepted Christ, testifying that the reason for their decision was the radiant triumph of this Christian woman in the face of her great personal tragedy. She now lives in a four by five foot room in a back alley and earns only twenty-five cents a day but tithes faithfully and cheerfully.

"We have been much humbled," a missionary says, "by knowing such people. . . . They are among the 'first in the Kingdom of Heaven!'" They are the Christians of Korea.

North Korea Is Said to Hold 105,000 for Ideology

By HENRY SCOTT STOKES
Special to The New York Times

SEOUL, South Korea, April 10 — South Korean intelligence officials say that at least 105,000 North Koreans are being held in camps for ideological offenders.

The existence of the camps, long suspected by intelligence officials, was disclosed in recent interviews here with three North Korean defectors and with high-ranking officials of the South Korean Agency for National Security Planning, formerly the Korean Central Intelligence Agency.

Until recently, the intelligence officials said, it was difficult to check the existence of the camps. But now, with the aid of the defectors from North Korea, and with information that is believed to derive from American aerial reconnaissance, eight major camps for political offenders have been located, according to experts in Seoul, in addition to 25 separate conventional prisons for ordinary criminals.

South Korea also has forced labor camps, which Seoul officials said held more than 3,200 people late last year. However, according to political dissidents, only a minority of the internees are political prisoners.

April Celebration Set

The disclosures about the camps come as North Korea prepares huge celebrations to mark the 70th birthday of its leader, Kim Il Sung, next Thursday. Intelligence officials here insisted that they were not trying to overshadow that event. The disclosures, they said, followed years of efforts to confirm the presence of the camps.

In an interview at the national security agency's headquarters in Seoul, a high official said: "Our hope is that by showing the truth about North Korea, including the camps, we will broaden international knowledge about society there, paving a way for reunification in the long run."

American officials here declined to confirm the camps' existence, saying they had "no knowledge" of aerial photos of the facilities. But diplomats here believe that such places exist and are used to bolster President Kim's authority. He has ruled North Korea since it was founded in 1948.

The three defectors are Kim, Yong Joon, who fled to the South in January; Kang Hyung Soon, who left North Korea in 1979, and Shin Young Man, a former North Korean agent in Japan who defected there in 1977. They told of their experiences at a joint interview at a Seoul hotel.

Mr. Kim, 30 years old, said that he had repaired farm implements in On-sung County, in North Hamgyong Province, near the Chinese border. He said that several times in 1978 he entered a large camp there for political offenders to repair equipment during a government campaign to "reclaim" lost land. Intelligence officials said that the camp was the largest of the eight and probably held about 27,000 people.

Mr. Kim said that he had first become aware of the camp in 1962, when as a teen-ager he explored the vicinity to search for tree bark to make string. "There were high fences, notices saying 'keep out' and 'danger,'" he said. "Everyone in the locality knew about the place. It was no secret that it held ideological criminals."

Intelligence officials said at a separate briefing that a second camp, holding about 20,000 prisoners, was in nearby Hoeryon County. They said other camps were in Kyongson County, which is also in North Hamgyong Province, with 15,000 prisoners; at Yodongmyon in South Hamgyong Province, with 13,000 captives, and in Chongpyong County in the same province, with 10,000 prisoners. Two camps in North Pyongan Province hold 5,000 and 15,000 prisoners and a third in Chagang Province holds an undetermined number, according to the officials.

105,000 Prisoners 'Minimum'

"About 105,000 is the minimum figure we came with up for the total in the camps," said a high official in charge of North Korean affairs at the security agency, "but there may be more and there may be other camps. We can't be sure yet."

None of the three defectors interviewed had been held in a camp. But Mr. Shin, 57, said that he was taken to Chuilli in North Hamgyong Province on a tour in the spring of 1972 to see a camp, shortly before he was smuggled into Japan as an agent. He said the visit was apparently a warning of what could happen if he failed in his mission.

Mr. Shin said that he got a close look at prisoners and buildings at the Chuilli camp.

"They were not normal homes but wretched huts, half cave and half home," he said. "It was early spring, a bit cold. The people's clothes were really ragged, with flesh showing through the holes. They were very pallid, scrawny and miserable."

He said he had left his wife and six children in North Korea and presumed that they were now interned in a camp. "When I think about them I want to cry," he said, breaking into tears.

Mr. Kang, 26, said he had been trained as an agent of the North Korean State Political Security Department and had been responsible for tracking down people suspected of holding views contrary to the principles of the North

Korean Workers' Party. He said he had studied at the political security department of Kim Il Sung University in Pyongyang, the North Korean capital. He said that Prof. Kim Yong Guk, an

instructor in "political safety guidance" at the university, told the students that their task was "ferreting out potential political criminals, isolating and interning them."

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Assoc. for Asian Studies, Med - Mex. Region
Nov. 10, 1984

(4)

Henderson - ~~See~~ Political question cannot be evaded.

N. + S. Korea are in many respects remarkably similar. Saemaul + Juche.

But structures are both based on central power - difference is in implementation - north is closed + inward; south is export-input based.

Characteristics. Homogeneous, highly educated, centralized & densely developed communities.

Only a handful are similar enough to Korea to be able to use it as a model.

Korea had no large, resistant minorities to rebel against control.

5 indoctrination programs -

Krause

Henderson defined freedom in electoral terms. The saemaul mechanisms don't make as totalitarianly as the structure would suggest.

Stambor -

Korean development is team-play - a "full press court".

Not a myth - slums + autocracy.

Bennett

4 million displaced '45-51

10% of population killed.

Govt. is responsive to already-held Korean values - does not always impose.

Model - control is consensus.

Stemberg

One great advantage is meritocracy: the best trained people get jobs.

Another advantage - pragmatism. Economics takes precedence over politics.

Korea Branch of The Royal Asiatic Society

Box 255 Central P. O.
Seoul, Korea



Tel. 763-9483

NEWSLETTER OF THE KOREA BRANCH OF
THE ROYAL ASIATIC SOCIETY

JAN. 15, 1983

~~June 15, 1982~~

If a general theme or common denominator can be detected as we enter the New Year here in Korea, it would have to be the continuing process of Olympic Preparations, certain to loom large in the planners' and the public's eyes for the next half decade. The 1986 Asian Games, also scheduled for Seoul, will be a virtual dress rehearsal, and events such as the general congress of the Inter-Parliamentary Union, set for Seoul this coming September, will also help the Olympic organizers get things together.

The tiger has already been designated the official mascot for the 1988 Seoul Olympics, edging out the Chindo dog and the rabbit. The detailed rendering of the mascot, however, remains to be decided.

Meanwhile, construction is running ahead of schedule on the "'88 Olympic Expressway" which is to connect Kwangju and Taegu through the rugged Chirisan area. That project, conceived shortly after the 1980 Kwangju uprising, is due for completion in September 1984.

Olympic signs and logos are sprouting up on advertisements and shops all over town, and even on a new disco in Itacwon, and will probably continue to multiply until the International Olympic Committee gets its legal beagles busy enforcing copyright restrictions.

The 1982 Asian Games, held in New Delhi in November and early December, offered a promising preview for upcoming competitions as south Korea claimed third place behind China and Japan (which was knocked out of the top spot for the first time). Spearheaded by Choe Yun Hui, a 15-year-old middle school girl who collected three gold medals in swimming competition, south Korean athletes won a total of 28 gold medals, 28 silver and 37 bronze.

Among other recent changes in Korea being linked to the coming Olympics, perhaps the most controversial has been a ban on "hapsung" (shared) taxi rides, enforced since last fall. Aimed at promoting traffic "order," the new policy has spurred scorching letters in the Korea Times and Herald, brought one-hour waiting lines at busy times downtown and helped double used car sales after its implementation. It remains on the books, although enforcement has gotten lax and cabs can again be seen trolling for extra fares.

Amid the hue and cry over the hapsung ban, newspapers reported another policy change which brought countless kudos from local observers, and no doubt a few tears from oldtimers who will miss a favorite whipping boy: The GOOD NEWS is that the Korean government has at long last decided to adopt the McCune-Reischauer romanization system. Olympic visitors thus should not have to cope with jumbles such as Gangrung, Dogribmun, Jeonrabugdo and all those other relics of the 1959 MOE system. New road signs are already appearing with spellings such as Uijongbu and Taejon (instead of Euijeongbu and Daejeon).

One year after the old curfew was abolished, Seoul police report that "acts of violence" increased 32.3% over 1981, which the police attribute to the longer operating hours in "amusement" districts. The overall crime rate, however, increased less than the average for the past 10 years, and the capital's streets still seem remarkably safe for strollers at any hour.

Also one year ago came the decision to end the use of school uniforms, which is being implemented this coming semester. Schools are busy finalizing guidelines for "civilian" clothes which will minimize income gaps by banning designer or imported clothes, fancy accessories and other excessive or "decadent" wardrobe items.

Evidence of another kind of liberalization came in a Christmas Eve announcement that all prisoners of conscience jailed for acts committed before the establishment of the Fifth Republic (in March 1981) were being released from prison. The day before, dissident leader Kim Dae Jung had left for the United States for medical treatment after his prison sentence was suspended.

In general news developments, the new Cabinet named in late June 1982, headed by former Korea University President Kim Sang Hyup, has survived intact into the New Year, as 1982 passed without the traditional December shuffling of ministers.

Korea was in headlines around the world in mid-October, when a Chinese pilot arrived at an airfield near Seoul with his MIG 19 fighter; he soon left for his original destination, Taiwan. On the other side of the ledger, back in August U.S. Army PFC Joseph T. White crossed the DMZ in the wee hours of the morning to defect to north Korea, a country which an Italian journalist recently described as "like an unidentified flying object. Everybody knows it exists, but almost no one has been on board."

Professional baseball got under way here with the advent of a six-team league representing major industrial firms and Korean cities. The OB Bears playing for Taejon claimed the championship in the first season.

Rev. Moon Sun Myung shattered his own new world record of 2,075 couples wedded in a mass ceremony earlier in the year in New York's Madison Square Garden when he married 5,837 pairs of Unification Church members in Seoul's Chamsil Gymnasium in October. As was the case in New York, many of the couples had never met until shortly before the wedding, and some had no common language.

The Korea National Tourism Corp. won the top prize among 60 entries in the tourism field at an international film festival in New York for its film "Korea, Window to the Orient," but suffered a loss of some lace at year end when many glaring errors were found in the foreign language translations of its tourism materials.

In a rather enlightened move, physically handicapped people have been allowed to apply for drivers' licenses beginning this year, but the Education Ministry still insists that they are unfit to teach in schools.

The celebrations of 100 years of Korean-U.S. relations came to a close with the December dedication of a bronze centennial monument in Incheon's Freedom Park, on the site where representatives of the two nations signed a treaty establishing diplomatic relations in 1882. Beginning this month, Seoul and London will mark the centennial of the establishment of Korean-British relations.

President Chun Doo Hwan recorded a busy late 1982 in the field of diplomacy, launching a "Pacific doctrine" proposal in July for an annual summit of Pacific nation leaders, and traveling in August to Africa—Kenya, Nigeria, Gabon and Senegal—and Canada. He also hosted visits from national leaders of Zaire, Indonesia and Turkey.

In a diplomacy-related development, October saw three delegates from the Tass News Agency attend a meeting of the Organization of Asian-Pacific news Agencies held in Seoul, and a vice minister-level Soviet government official participated in a museum officials' conference here a week or so later. They were described as the first Soviet citizens to visit south Korea since the Korean War.

Perhaps the most prominent diplomatic issue of late 1982, however, was a running controversy over new Japanese textbooks. The trouble began in July as Koreans expressed outrage over changes such as the substitutions of "advance" for "invasion" regarding Japan's actions in Korea after the 1905 "protectorate treaty," of "riot" for "resistance for independence" regarding the March 1 Korean Independence Movement, of "encouraged to worship" for "forced to worship" regarding Koreans and Shinto, and so forth. There followed a nationwide series of rallies and testimonials by old independence fighters, which oldtimers would certainly have found familiar. The Japanese finally responded with an "aide memoire" in August promising to correct the textbooks in 1985, a time schedule greeted then as "falling far short of our expectations."

The Seoul government attempted to defuse the issue in part by announcing plans for an Independence Memorial Hall to be built on a million-pyong site near Chonan, using 50 billion won to be raised through "voluntary contributions" from the general public. (Coverage of who was donating how much dominated the front pages of the vernacular newspapers for months on end.) The hall's displays will present the history of the Korean independence movement during the 35-year Japanese occupation.

The textbook issue dragged on through the fall until another, more conciliatory Japanese announcement in November which permitted both nations to bury the controversy and return to their economic negotiations.

That development, in conjunction with the advent of the new Nakasone government in Tokyo, led to this month's visit to Seoul by Nakasone—the first Japanese leader to visit Korea officially for political summit talks. The two leaders finally resolved the loan issue which had troubled their countries' ties since 1981, agreeing at last on the composition of the \$4 billion in economic aid from Japan.

In a more or less related development, the Education Ministry announced in December that it was introducing its own textbook changes aimed at strengthening "national identity education" and emphasizing Korea's historical influence on Japanese culture. In the new Korean books, the story of Tan'gun founding the Korean race will be treated as fact, not myth. The books will also describe in greater detail the Japanese annexation of Korea, the March 1 Independence Movement, the 1929 Kwangju high school students uprising, the activities of independence fighters, etc.

In the economic realm, 1982 recorded a GNP growth rate estimated at 6%, while the Bank of Korea pegged inflation at 4.8% for consumer prices and only 2.4% for wholesale prices. For 1983, the targets are GNP growth of 7-8% and inflation around 3-4%. Korea's won was still holding fairly steady at about 748 to the dollar at year's end, up from 700 one year before.

Reflecting new realities in Korean-U.S. trade, an American subsidiary of Korea's Lucky-Gold Star Group opened a color TV manufacturing plant in Alabama, the first such Korean venture in the States.

Looking ahead to 1983, the U.S. military has signed a 5-year lease for the 398-room Garden Hotel in Mapo-gu (near the bridge to Youi-do) to supplement the facilities of the Naija Hotel, which will remain in operation. The Garden Hotel is scheduled to open under U.S. management in mid-January, after some renovation.

On the Korean government side, the Justice, Agriculture and Fisheries and Construction Ministries will move to the new government complex in Kwachon, Kyonggido, about 10 kms south of the Han River, joining the Health and Social Affairs Ministry there. The offices now in the old Capitol building will move across the street to the "Integrated Government Building" to make room for a new national museum to be housed in the domed Capitol structure later this year.

Government officials are being required to register their personal property, but the contents will not be available to the public. And yet another set of anti-speculative guidelines has been drafted to control apartment sales.

Other plans for the new year include a government effort to publicize Korea's culture. This will include following up on the Korean Culture and Arts Foundation's work last year on a comprehensive, long-term plan to translate Korean literary works into foreign languages—in hopes of eventually winning a Nobel Prize. (Meanwhile, a Korean translation of "One Hundred Years of Solitude," by 1982 Nobel winner Gabriel Garcia Marquez, continues to top the fiction best seller list in Seoul.)

We'll be back in the spring to let you know how it's all working out!

TOURS:

Korea's typical great autumn weather and a few new tours to Wando and the tea houses of Chollanam-do help made the fall pass by. The season started with:

Sept. 5	Chong-Pyong
Sept. 3-6	Wando (Island)
Sept. 11	Silk tour
Sept. 18	Kangwha-do
Sept. 25	Museum Tour
Sept. 26	Temples North of Seoul
Oct. 3	Mani-san
Oct. 9	Yonju & King Sejong's Tomb
Oct. 16	Whayang-dong

A Visit Home

Shungnak Luke Kim

Honorably Retired, Pasadena, Calif

LAST JUNE I visited my home town, Pyongyang, the capital city of North Korea. About 46 years ago, I was forced to leave the country by the Japanese Governor, even without seeing my father, because I opposed their order to worship the Shinto Idol. The Lord opened the way for me to come to Los Angeles and work for the Koreans as a national mission worker. Then I served them as their pastor for 22 years. Then for 10 years, I was trying to help Christian higher education in Korea as the President of Soong Sil College (now Soong Jun University) in Seoul, Korea. But I did not have any chance to visit North Korea because it is a communist country.

Since our country (U.S.A.) permits visits to communist countries, I wanted to go to my hometown, Pyongyang. An opportunity was given me last June, and I decided to go and find out about my relatives—how many were still alive and how many had been killed by the communists and by the

bombs during the Korean War, and how the city has been rebuilt upon the ashes. I also wanted to know if there were any Christians there.

The city is rebuilt well. It is a beautiful city with many high buildings and wide streets. Many school buildings, hospitals, and beautiful trees add to the beauty.

It was very sad to learn that at the time many of our relatives could not move out to South Korea; many were killed by the communists and the war bombs. But I met nearly all of our relatives who are living, and had wonderful experiences of reunion. I went to the island where my relatives were living. When I was leaving the country there were about 300 Kims. But now only 50 Kims are living on that island. They welcomed me with lots of foods. At the dinner table I asked them to pray. They joined me in prayer, but many of them did not know how. I explained to them and I led grace. They learned the meaning of "Amen." Two weeks

"Thanks For Listening"

I'm writing this while I'm still in traction from a recent accident just so I won't forget what I want to say to my sisters and brothers in the ministry. I have been fortunate not to have been a patient in a hospital before. Those of you who have been, please forgive me. This is, in part, a confession of sins past and a prayer for remembrance in the future. I know we were taught these things in seminary, and have learned more in practice.

Please try not to be afraid of your own feelings of inadequacy in trying to help the patient. You go as a gift from God and a friend from the church—let that be enough.

Please don't ever say it was God's will. God did not push me off the sidewalk—that was my own fault. God has used the occasion to teach me many things.

Please don't ever say: "Don't be afraid" or "Don't cry." *Listen* to the fears and acknowledge their reality. So much of it is fear of the unknown.

Please recognize the difference between the need for company and the need for rest. (A boy in a body cast for many months needed company—most patients need rest to heal.) Let the patient give you the signal to stay longer than five to ten minutes. Sometimes two minutes is all the energy the patient has.

Please don't say: "Oh, I know, I know just what you're going through," unless you *really* have been there yourself. Finally out of deep frustration, I said to a pastor friend (as gently as I could), "I don't think you do know." He said, "You're right—please forgive me."

Please don't ever sit down on the side of the bed unless specifically invited to by the person. In the early days, every touch of the bed sent pain shooting down my arm.

Please understand that the emotional roller-coaster caused by the illness or accident and the medications are very frightening to the person experiencing it. To not know what your mouth is going to say, or where your foot will be when you put it down, or whether your knees will hold you up is both frustrating and frightening.

Please, please pray with your friend. It means more than you ever can imagine. Sometimes it's hard to get a word in between the nurses and doctors and med-techs and other care-giving people, but *please* do!

I am more grateful than I can say for the love, prayers, and support of the members of our church and presbytery. I have given these suggestions to those who visited me, so they know I'm not criticizing them, but wanting to help us all to be better ministers of the Gospel.

Thanks for "listening."—Joan B. Beebe, associate pastor, Calvary Church, South Pasadena, Calif.

later my wife's relatives came to my hotel. Before we ate dinner, I also led grace. A few of them were very happy about the prayer.

I called on my old friend's wife who was in a hospital. She recognized me, and said, "If you had come two weeks earlier, you would have seen my husband. How he would be glad to meet you." He had died two weeks earlier. I missed him. After a short visit, I prayed for her. (It is my custom after visiting a sick person.) Then she grabbed my hand very hard, and said, "Thank you for the prayer." The doctors and nurses and managers said that it is the first prayer given since the hospital was built.

An unexpected invitation came from President Kim Il Sung of North Korea. They took me to Mr. Kim. He said he knew my father as a good leader of the country. His father had studied at Soong Sil High School (mission school) at the time my father was a teacher there. Also, I knew about Mr. Kim's father. President Kim's father was a good Christian, and his mother (Kang Ban Suk) also was a good Christian. His father could not continue the school. He became a leader of an Independent Movement in 1917. Mr. Hyong

Jik Kim, the father of President Kim Il Sung, died in June 1926, killed by the Japanese. President Kim honored me with a lunch, and he asked me to offer grace at the lunch table. So I did. The news spread throughout the country.

I met Mr. Kang Nang Wook, the chairman of the Christian Federation, in a hospital. We knew each other and were very glad to see each other. He made an arrangement to meet the vice-chairman, Dek Yong Kim. We met each other and learned more about Christians there. In their government the Christian Federation is for the Christians. The Christian Federation Central Office is in Pyongyang. Every state has a state office. So there are seven state offices. Also, every city has city offices, about 35 city offices. They are helping Christians, but I think they control the Christians. They told me there are about 700 Christians in Pyongyang, and more than 5,000 Christians in the country. Of course, there are no church buildings and no organized church. During the Korean War all big buildings were bombed. So all the church buildings were gone. But they permit them to have house worship places; not with other people but the family. So the house worship has three to eight people meeting together.

This shows that Christians have no freedom, no gathering, or worship. They do not have a new Bible.

On November 3 to 6, there was a Korean Christian gathering in Switzerland. It was the first time that 15 Christians from North Korea met with 15

Christian leaders from Europe, and 15 Korean ministers from U.S. and Canada.

It is my hope that North and South Korea will reunite soon! They need our prayers for a united country and permission to build churches and to worship freely.

I Am Only A Layperson

Elie McClure

Ruling Elder, Redlands, California

IN RECENT YEARS, equality in the church has become a big thing—equality between men and women, oldsters and youngsters, and, most of all, between clergy and laity. Concerning the latter, I do not see equality happening, and I am confused. I'm confused about ordination, about God's call, and am led to wonder if the call I have felt and feel is valid, for *I am only a layperson.*

You think I am being hard on myself? The church is much harder on me. Consider how differently the church deals with those we feel that God has called them to say "yes" to the ministry of Word and Sacrament, and those who feel that God has called them to say

"yes" to the ministry of rule in the church.

In the past 10 years, three members of our congregation have been taken under the care of the session as candidates for the gospel ministry. All were questioned as to motives and faith and commitment to the Church of Jesus Christ. Similar questions were asked of them by the presbytery. These persons were required to *identify* themselves as committed servants of Christ and the church; to explain their theology; to articulate their motives and their faith. When I was approached by our parish nominating committee to take the office of ruling elder, I was not taken "under care" by anyone. I was not asked to an-

Christian Alternatives to Ancestor Practices

cating a sense of responsibility for society in general. It also involves creating Christian ceremonies for Chinese funeral and memorial services. An example would be a memorial table decorated with flowers, candles, a Bible, scrolls with Bible verses on them, and a picture of the ancestor immediately after the person dies. These steps will help the Chinese understand how the gospel relates to both living and dead. ATN

Korea

Dr. Son Bong-Ho



Dr. Son Bong-Ho is a professor of philosophy at the Seoul National University. He presented the paper, "The Change in Attitude Toward Ancestor Worship in Korea" at the recent consultation. The following is a summary of that paper.

A study of the history of ancestor worship in Korea shows this issue to be the cause of conflict and bloodshed in past centuries. Today, however, the practice of ancestor worship is no longer such a prevalent issue within Korean society. By analyzing some of the reasons for this change in attitude, it is hoped that not only will Korean Christians benefit but also that Chinese and Japanese Christians will be able to more effectively meet the challenges which ancestor worship poses in their societies.

Confucianism Is Weakening

Confucianism and the practice of ancestor worship were introduced to Korea at the end of the 13th century. This philosophy, which originated in China, was adopted as the official ideology of the Yi Dynasty (1392-1910), during which time Confucian influence developed a firm hold on Korean culture.

The position of Confucianism in modern Korea, however, has been weakened since the fall of the Yi Dynasty. One reason for this weakened status is that Confucianism, unlike Buddhism and Christianity, has no official vehicle as the

transmitter of its teachings and traditions. Once the supporting political authority is removed, Confucianism is left with no centers to preserve its identity. Secondly, its Chinese origin has caused a weakening of Confucian influence. Although no Korean would deny the country's cultural indebtedness to China, few are proud of it. During the Japanese occupation, many Korean intellectuals blamed the 18th century political factional fighting among Confucian scholars over such trivial matters as ancestral rites as the main cause of national demoralization. As a result, an unusual proportion of nationalist leaders were converted to Christianity.

The Chinese origin of Confucianism and ancestral rites provides Korean Christians with an easy counter-argument when they are challenged about neglecting indigenous traditions. If Korean culture has been determined by Buddhism and Confucianism, both of which are of foreign origin, Christians can answer that there is no reason why Christianity cannot also be included.

World View Is Changing

A second reason is the general trend of cultural secularization. The traditional picture of the universe is no longer accepted by modern Koreans who have received an education which is oriented toward the world view of the secular sciences. Since the practice of ancestor worship is rooted in an outdated world view, the replacement of this world view will affect ancestor worship.

There are many aspects of the traditional world view which are undergoing transformation. A good example of such change can be seen in the past-oriented Confucian view of time. To the Confucian mind, the "Ideal Model" of all human history existed in the days of Yao and Shun or the Three Emperors. The subsequent endeavors of humanity are to approximate the virtues of the past since no one could really improve on those virtues. This preference of the old is reflected in the general Confucian emphasis on history, genealogy, and ancestor worship. It would seem that worship of deceased ancestors, filial duties to parents, and honoring one's elders were more than simply ethical requirements.

The Chinese most likely thought that because ancestors, parents, and elders lived closer in time to the ideal ages, they were superior and worthy of true respect.

Modern secularized people are not willing to accept the past without question. In spite of the reviving interest of young Koreans in the past, few sincerely believe that the ancients either knew better or were superior. Creativity and new knowledge in science and technology are valued above anything else, and the past-oriented view of time has no significance today except for those who have failed to cope with these recent developments.

Consequently, the ancestral rites in a changed cultural setting have lost the support they once had from the past-oriented world view. Ancestral practices will grow increasingly outdated as the forward-looking young generation replaces the old.

Social Structures Are Shifting

In the beginning stages of ancestor worship in Korea, only prominent figures and emperors were allowed to be worshiped after their death. Gradually, however, the ancestors of prominent families were also allowed to be so honored, and by the 14th century the government extended this practice to common people as well. Through the centuries ancestors were worshiped not only for the sake of the deceased but also, and perhaps more importantly, for the sake of the living. This latter motive is predominant in today's practice.

Such a social practice is neither tenable nor desirable today. Family lineage is not considered to be very important except in selecting spouses; good education and character are considered to be more important than good breeding.

Family lineage and the ancestral rites have also lost their importance because the extended family system is gradually disappearing. Due to increasing social mobility, the size of the family has grown smaller as siblings and cousins are scattered. This makes family gatherings for ancestral rites increasingly difficult.

Christianity Has Influenced Society

A strong force behind the decline of ancestor



Dr. Son Bong-Ho (left) presents his paper. Rev. Stephen Liaw chairs the meeting.

worship is the Christian influence on Korea society. Statistically Christians number one-quarter of the population; however, their influence in the area of ancestor worship is greater than their number suggests. Most Protestant Christians are convicted opponents of this practice, and their opposition is felt by society in various ways. Christians involved in education, policy making, journalism, and other fields do not encourage or draw attention to ancestor worship. Instead, they are creating an atmosphere which discourages the continuation of this tradition.

Christian Efforts Must Continue

The practice of ancestor worship, which is the only religious element contained in Confucianism, is declining in Korea, for it has been unable to accommodate the new environment or force society to accommodate the demands of ancestor worship. Even if these habitual practices are continued for some time, they have been deprived of their religious content. Korean Christians need to carefully study how to deal with this diluted form of ancestral rite.

On the other hand, Korean Christians should also be careful to avoid overkill. Their fight against traditionalism and ancestor worship should not imply unconditional Westernization or result in discarding the good aspects of tradition. For example, the worship of money and possessions is not a superior alternative to idolatrous ancestor worship, but the desirable tradition of obedience to parents and respect of elders must be kept alive. ATN

New Faithful

Static in Some Nations, Christianity Is Surging Among South Koreans

It Claims 25% of the People,
May Overtake Buddhism;
Throng at the Full Gospel
Quantity Instead of Quality?

By URBAN C. LEHNER

Staff Reporter of THE WALL STREET JOURNAL.
SEOUL, South Korea—Inside the enormous white church is the usual throng of 25,000 faithful.

With them are the orchestra, the choir, the dozens of ushers and the attendants who man the closed-circuit TV cameras, check on the kerosene space heaters and translate the service into English for the foreigners' section. Huge banners urge the preaching of the Gospel to all.

This is the Full Gospel Church. The wiry man in the pulpit, the man with the red tie and the burning eyes, was born Cho Yong Gi, but nowadays he often goes by Paul Cho, after the Apostle. This week's sermon, "More Have We With Us Than They Have," begins with the prophet Elijah but soon comes around to Mr. Cho's favorite secular theme: Think positively and prosper.

"They say we are now in a great recession," he declares, "but we can walk on that recession as Jesus walked on the water."

As the 47-year-old Mr. Cho hits his stride, outbursts of "amen" and "ne" (Korean for yes) erupt from the crowd. As many as 150,000 people attend the five Sunday services at the nondenominational church. Mr. Cho says it has 270,000 members all told and is adding 10,000 a month. An American magazine, *Christian Life*, last year proclaimed this the largest Christian church in the world.

Bastion of Strength

The Full Gospel Church might seem an anomaly in this land of Buddhism, shamanism and Confucianism, but it is actually just the most spectacular manifestation of a little-noted phenomenon: While Christianity has seen better days in many countries, South Korea is emerging as a bastion of Christian strength.

For reasons that aren't fully understood, Christianity is growing so fast here that it could eventually surpass Buddhism as the dominant religion. Today the 68 Christian sects active in this country claim some 25% of South Korea's 38 million people, up from just 5% only 25 years ago.

"Christianity," says Mr. Cho, "is definitely playing the main role in shaping Korea's future."

Not everyone would go so far, and even those who share Mr. Cho's sweeping vision disagree over what kind of future Christianity is shaping. For all its growth, the Korean church is embroiled in feuds, theological and political, and the assessments of Christianity's impact tend to follow factional lines. Everyone agrees that Korean Christians are extraordinarily devout—tens of thousands attend predawn prayer sessions at churches across the country every day—but many feel that Korean Christianity is still more Korean than Christian, more temporal than spiritual. Christians are prominent in the dissident movement opposing South Korea's authoritarian government, but many argue that Christianity's influence by and large has been conservative.

Persecuted at First

In the beginning, the kings of the Yi dynasty persecuted French priests who began arriving in 1784. Christianity's fortunes improved in 1884 when an American Presbyterian doctor named Horace Allen opened the door for missionaries by saving the life of Prince Min Yong Ik.

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The missionaries who began to pour into Korea thereafter did a number of things right. They trained local leaders and encouraged Koreans to take charge of their own religious affairs; as early as 1912, the Presbyterians, then as now the largest Christian denomination here (though currently split into 32 sects), had granted the Korean church complete independence. Missionaries also gave strong support between 1910 and 1945 to Korea's efforts to free itself from Japanese colonial rule.

That support gave Christianity an image entirely different from the one it had in most other Asian lands. Christianity came to China and Japan as a Western religion associated with Western imperialism and never attracted even 1% of the population. But in Korea, "Christianity and Korean nationalism went hand in hand," notes Kim Sang Keun, the general secretary of one of the larger Presbyterian sects. "We Koreans were oppressed by yellows rather than whites."

Wildfire Keeps Blazing

After Japan's World War II defeat forced it to withdraw from Korea, Syngman Rhee, a Methodist, became Korea's first real president. By 1966, a Protestant missionary could write a book about Korean Christianity's growth and entitle it "Wildfire."

But the real wildfire was only starting to blaze. Christianity has spread rapidly since then, and there's no sign of its burning out. Many denominations are in the midst of 10-year programs to double their numbers. In some segments of society, Christians are already said to make up a majority, among military officers, the proportion is put as high as 50% to 70%. Lee Jung Bae, the director general of religious affairs at the Ministry of Culture and Information, says the government in the 1985 decennial census will find it necessary for the first time to ask Koreans about their religious affiliation.

"Look around at night," says Mr. Lee. "There's a red neon cross every hundred meters. The growth is unbelievably fast."

Callings to the cloth are on the rise. By one tally there now are 350 theological colleges in the country. The Roman Catholics recently finished building a third seminary and are starting work on a fourth. In many

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New Faithful: Static in Some Countries, Christianity Surges in South Korea, Could Pass Buddhism There

Continued From First Page

police stations, clergy stand by to comfort and counsel the arrested. Korea still receives some missionaries from abroad, but increasingly Korean churches are sending their own missionaries to Bangladesh, India, and elsewhere. Some even go to the U.S., though mainly to tend flocks of recent Korean immigrants. (The Rev. Sun Myung Moon's Unification Church, whose proselytizing and business ventures have created such a stir in the U.S., hasn't attracted as large a following inside Korea as it has outside it.)

Korean Christians themselves are hard-pressed to explain their faith's popularity. Many point to the insecurity of life in a country with six million enemy troops on its border. "We are constantly reminded of our proximity to our adversary," says Yoo Chapp, Soon, the head of Korea's National Red Cross and a Presbyterian. "We need something to rely on, to believe in."

Some cite the American influence. In North Korean propaganda, Christianity is "a U.S. tool of aggression against South Korea." Few South Koreans would agree, but many concede that because of their close ties with the U.S. (even now the U.S. has 40,000 troops here), Koreans tend to identify Christianity with the West and the West with modernization. "Many Korean Christians," says Kim Kwan Suk, the president of Seoul's Christian Broadcasting System radio network, "really see themselves as agents of social development."

Some young Koreans flock to the church as the vanguard of the anti-government, pro-democracy, pro-human-rights movement. They see the church that way because prominent clerics, like Seoul's Stephen Cardinal Kim Sou Hwan, have publicly criticized both President Chun Doo Hwan and his predecessor, Park Chung Hee, and because many prominent dissidents, like Kim Dae Jung, the former presidential candidate now in exile in the U.S., are Christians.

Although one leading Protestant prelate claims that a government spy works in his office ("He's been there for 10 years. We've become friends," the prelate chuckles), generally the government doesn't interfere in church activities. On college campuses, by contrast, so many government agents are on patrol that dissident activity can't get off the ground. So churches have become havens for dissidents.

'Continual Battle'

"I'm an elder of our church and we have a continual battle over this," says Horace Underwood, a professor at Seoul's Yonsei University, a Presbyterian school founded by Mr. Underwood's missionary grandfather. "Many of our (Korean) elders are deeply indignant that these kids are coming in and instead of studying the Bible they're talking about some political issue or whatever."

Says one young dissident: "I became a Christian because Christianity gives me hope."

While many dissidents may be Christians, only a tiny percentage of Christians are dissidents. "Radicals," says the Rev. Kim Young Oon, a young Methodist minister who is something of a radical himself, "are a minority of a minority."

The churches that are really growing are fundamentalist, evangelistic churches. They are run by clergymen who are either apolitical or forthrightly pro-government like Mr. Cho, who organizes prayer breakfasts in support of President Chun. They serve as the center not of political life but of religious life; although churches everywhere tend to exaggerate their statistics, the Korean statistics are more believable because church services are always so jammed.

"Myong Dong (Catholic) Cathedral is cold in winter and so hot in summer that people line up in advance for a seat by the fan, and even sitting by the fan you come out dripping," says Donald MacKinnon, a Manufacturers Hanover executive and a Myong Dong parishioner. "But it's full every Mass."

Too Level to a Church?

Mr. Cho scoffs at that. "Quality comes out of quantity," he argues. "It's too early in Korean Christianity to expect quality. I don't worry about that. I want to build a large church to have an impact on Korea and the world." He unabashedly preaches "the gospel of success" because Christians have worldly needs as well. Too many ministers, he says, talk only about "airy

things," like salvation; "they don't relate to their congregations."

Even those worried about quality increasingly see Korea as a sort of sanctuary designated by God to keep Christianity alive in Asia even as it loses some of its vitality in the West. Says the Catholic bishop of Pusan, Lee Kap Soo: "I dare say it's God's providence at work."

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Too Loyal to a Church?

Some say the Koreans focus too much loyalty on their individual churches, to the exclusion of any sense of brotherhood with all men or all Christians or even all Korean Christians. "It's all *my* church, *my* pastor," says Gene Matthews, a Methodist missionary who has been in Korea for over 25 years. Some ministers, he says, take advantage of this loyalty unscrupulously. He gives an example: "I've heard a pastor in the pulpit say it's really too bad that the church down the street has provided its pastor with a new car and you haven't."

Another trait of Korean Christianity that disturbs some is the tendency, encouraged by prelates like Mr. Cho, to see Christianity as a path to material prosperity. That tendency, critics say, is a residue of shamanism, the native folk religion in Korea and some other northeast Asian countries for centuries. In shamanism, you ask the shaman, a sort of medicine man or woman, to do dances or otherwise intercede with the spirits to ensure your health or business success.

There is in Korean shamanism a great spirit, above the other spirits, who couldn't be contacted by the shamans. That helped Christianity get off the ground, says David Susan, a Lutheran missionary, because "when the early Christian missionaries came and said, 'There's an almighty God who judges you at your death,' Koreans said, 'Ah, yes, we've heard of that God before.'" But in a sense it made Christianity too easy for Koreans to accept.

A Shaman Relents

William Choi, the Anglican bishop of Pusan, recalls that when the Anglicans wanted to build St. Christopher's Church in his diocese a few years ago, a shaman living across the street tried to block them at first. Eventually the shaman relented, declaring: "I must leave. My gods are weaker than your god." Bishop Choi and other prelates say that many Korean Christians still consider the gods of shamanism and the God of Christianity kindred spirits.

Those who worry about the quality of Korean Christianity, like Methodist missionary Matthews, go so far as to wonder whether Christianity has really been successful in Korea. The Rev. Kim Young Oon, who recently started a Methodist church in a single, sparsely decorated room and intends to keep it from growing much beyond its 120 members, says that "too many Korean churches are obsessed with numerical growth."

Goals from God: that's Korean Christianity

3/5/89
By HAMISH McDONALD in Seoul

The scores were even as the final whistle approached last Saturday in the Daewoo Industries versus Halleluyah Soccer match, played in heavy rain.

In the last few seconds a Halleluyah player booted a goal. As Daewoo walked off, the Halleluyah 11 knelt in the mud with palms together.

This Christian group, South Korea's only main league Soccer team not drawn from a major business concern, was thanking the Lord for victory.

The next day was Sunday. From 4am Seoul residents were flocking to the brick churches that dot this city of nine million people at what seems like 200-metre intervals.

In the rapidly developing Yoldo high-rise district, the Rev Paul Yonggi Cho, 48, was preaching at the headquarters of his Full Gospel Church, which claims to have 357,000 adherents and to attract 10,000 converts every year.

Seven services during the Sabbath packed out the 12,000-seat church.

Members of the congregation shouted their prayers, rocked on their feet and raised their hands high as Mr Cho, a balding man in a light-coloured business suit with floral buttonhole, preached against the Antilebrist that was causing decay of morals and institutions throughout the world, citing recent dissent in the European Economic Community as being a case in point.

As the services went on, workmen outside continued putting up new walls that envelop the existing church. When complete, the roof will be raised, the present walls knocked down, and Mr Cho will have a 20,000-seat church.

His rise from a tent preacher in a poor suburb to an international evangelist who broadcasts in five American cities, is the most flamboyant example of an astonishing swing to Christianity in South Korea.

When Pope John Paul II arrives he will find a Roman Catholic community that has multiplied by nearly 10 times over the past 20 years, from 180,000 in 1965 to about 1.7 million today.

He will also be welcomed by about 5.3 million

who belong to acknowledged Protestant churches, and perhaps another three million in disputed groups such as Moon Sun Myong's Unification Church and Pak Tae Son's Olive Branch Church.

One theologian who studies new religious groups, Mr Tahk Myeong Whan, has counted 33 Koreans who claim to be Jesus Christ reincarnated and another five who say they are God. Another survey has found nearly 300 "hidden Messiahs" waiting to reveal themselves.

Until this religious change, South Korea was a country that worshipped Buddha and followed the teachings of Confucius in its ethical life.

Now about 25 per cent of its 40 million people are Christian of one sort or another. Among the well-educated and powerful, Christians are even more entrenched, with about 50 per cent of the Armed Forces believers. If conversions continue at the present rate, South Korea will have a majority of Christians by the end of the century.

No one who walks round Seoul can miss signs of devotion. In one handicraft shop the assistant, Miss Kang, invites customers to pray at her

church meeting on the 23rd floor of a nearby hotel.

Foreign clergymen and missionaries are spread through universities and schools. Christian brothers run hospitals in country towns. Priests from Ireland and New Zealand live and work in the squatter slums in the bleak hills around Seoul.

Yet by most accounts, these foreign missionaries have been only ancillary to a religious change that was started among Korean intellectuals.

Korea was a country ready for change when a Korean scholar in Peking named Yi Sung Hun was baptised in 1784, the first Korean Christian.

Buddhism had become a hermit religion within a hermit kingdom.

The Confucianism promoted by the Yi Dynasty kings from 1392 had become enervated, and the country stagnated as powerful outside forces threatened its identity. Christianity was a force for change, yet with a comforting hierarchy and ritual.

Continued Page 6.

Theologians say Christianity part of Korean legacy

Amid the brisk research efforts to reilluminate various aspects of Christianity in Korea which marks its centennial this year, two local theologians feel Christianity has succeeded in becoming a basic idea in Korean spiritual legacy.

In their recently published books, Prof. Yu Tong-shik of Yonsei University and Prof. Kim Kyong-jae of Hankuk Theological Seminary also see early Christian theological thought as an encounter between the traditional religion and the faith of God.

But they criticized the Christian movement since the 1970s, now divided into the theology movement for the masses and the church renewal movement as antidoctrinal and antinormative because the two share the consciousness of the third era holy spirit.

Prof. Yu said in his book entitled "The Stream of the Theological Dogma in Korea" that the 100-year-long history of Protestant theology has gone through three major stages — the basic and conservative, the progressive and society-oriented, and the cultural and liberal.

He cited the Reverend Pak Hyong-ryong and the Rev. Kil Son-ju, both of whom vigorously carried out missionary work in the 1930s, as having laid the basis for basic, conservative theology.

His view was echoed by Prof. Kim who wrote "Theological Thought in the Korean Church." Kim said that the Rev. Pak put too much emphasis on the absolute transcendent attribute of God. As a result, humanity, intellect and free will of human beings were alienated, he added.

Yu cited the Rev. Yun Chi-ho, a Methodist, as establishing the second phase of Korean theological thought. He also related the thought to other such traditional ideas in Tonghak (Eastern Learning) Religion and Buddhism.

Kim said the Rev. Yun embraced the truth contained in Confucianism and Buddhism in the belief that the truth can be summated within Christianity.

Korea Herald, Apr. 12, 1984

Christianity's rise concerns Buddhists

Students think Christians critical of local religion

About 80 percent of secondary school students who believe in Buddhism said they feel unfriendly toward Christianity (including Catholicism) because they think it is very critical of Buddhism, according to a recent survey.

The survey, the results of which were carried in a recent issue of the semimonthly "Buddhist Bulletin," showed that about 90 percent of the young Buddhists polled are concerned about the rapid increase in the number of Christians.

The Buddhist Bulletin polled 1,644 Buddhist students attending middle and high schools in 10 major cities across the country for four months starting last November.

According to the survey, entitled "Aspects of Secondary School Students' Belief in Buddhism," 48.3 percent of the young Buddhists go to temples with their friends and 25.6 percent have been Buddhists since childhood. About 13 percent of the respondents said they were exhorted by their parents to visit temples.

Sixty-seven percent of those surveyed said their parents fully support their temple visits, compared to 13.9 percent whose parents are opposed. Nineteen percent said their parents are indifferent.

The survey showed that 39.4 percent of secondary school Buddhists hope to hear simple explanations of Buddhist doctrines during services and 31.9 percent can understand monks with ease. About 28.8 percent of them said sermons are too hard for them to understand.

Thirty-one percent of the young Buddhists insisted that preachers should be Buddhist monks and 41.7 percent said they didn't care whether the preacher is a monk or a missionary. Twenty-seven percent preferred missionary to monk, the poll showed.

Forty-six point seven percent thought monks are kind, 24.6 percent thought monks cannot be friendly, 15.5 percent said they are scared of monks and 13.1 percent thought monks are generally unkind.

Ninety-two percent of those polled believed that it is natural for monks or nuns to have their hair cut and 55.7 percent said the current priests' robe is good.

About 68 percent of the middle and high school students said they have never thought of becoming a monk or a nun while 29.1 percent said they have dreamt of it.

Fifty-eight point five percent of the respondents expressed the need for ritual texts in Buddhist services and rites. Sixty-nine percent said it is desirable to use Buddhist songs and yombul during services, instead of carrying out only one rite.

About 46 percent of the young Buddhists said they are optimistic about the future of Korean Buddhism, while 29 percent said they are pessimistic. Twenty-five percent of them said they are not sure of the future.

About 60 percent said they are worried that Christians might despise Buddhists, 35.8 percent said they are afraid about the rapid growth of Christianity and 10.5 percent paid no special attention.

Bless-Seeking Donations Lead Protestant's Growth

By Cho Sang-hee

The growth of the Protestant Church in Korea, particularly with the explosive increase of its members in recent decades amid the industrialization of the country, has often been referred to as a "miraculous" example of Christian evangelization for the world church.

What is characteristic about this growing church, now holding over five million in 100 years of the mission, has been its adherents' enthusiasm for prayer and their unreserved donation to the church.

Yet the church growth in quantitative aspects, as exemplified by the appearances of mammoth churches in urban areas, are related with the enormous amount of the donations generally known as the tithe, a religious tax now defunct in many of the world's reformed churches.

According to recent research by the Christian Institute for the Study of Justice and Development in Seoul, the annual income of the Protestant churches total is estimated at 134 billion won.

The church finance goes for the church maintenance at 24.4 percent, for the church workers' living at 38.4 percent, for the educational projects at 16.7 percent, while 15.5 percent of the spendings is for the mission outside of the church.

Though the monetary donations are given in the popular, but rather archaic name of a tithe, the tradition is practiced in various manner, making the donations classified as many as 38 different kinds, according to church observers.

According to a recent poll conducted by the Gallup-affiliated Korea Survey Polls, the Protestants complained most about the excessive enforcement of the tithe in various names, unlike other religious groups such as the Catholics and the Buddhists.

As to the question on the usage of the donated money, the largest portion of the Protestant donation, accounting for 30.4 percent, was said to be spent for the building of churches. The Catholic donation at large, 34.5 percent, was noted to be used for the missionary works.

The majority of the Protestant respondents in the survey report, "Religion in Korea," expressed their desire for the church to use the money for the foremost purpose of charity projects, by 58.2 percent.

Though the church-goers donation is hardly regarded as the tithe in an exact sense as many of them are not keeping the rule of contributing one tenth of their income, the Protestants are not so skeptical about the monetary offering as a means to assure a blessing.

To the question, "Does the one who contributes the tithe to be more blessed with fortune" 62.1 percent of the Catholics said "No," and 44.1 percent of the Protestants responded so. While 18.1 percent of the Catholics said "yes" to the question, 40.3 percent of the Protestants believed the relative blessing with the tithe.

A Protestant theologian said that the problematic church finance relevant to the contributions is associated with what became a Protestant principle: "Only through the blessing," which, many of the pastors as well as the adherents believe, has nothing to do with the living by the Christian virtue.

In this capitalist society, where the church is coping, with rather than guiding to a positive direction, the money has taken the place of the truthful Christian faith, turning the church into a congregation of the blessing-seekers, he said.

According to the research by Chon Taek-bu, honorary secretary general of the Korea YMCA, the kinds of the donations in the domestic Protestant Church number 38, outnumbering the 27 of the taxes collected by the government. They range from the contributions made on such individual occasions as the birthday and the wedding to the commemorative ones collected on March 1st Independence Day and the anniversary of the outbreak of the Korean War.

"Unlike the former times when the Christian contributions had been used for the agricultural rehabilitation, the caring of the lepers and the mission works abroad in China," said the Presbyterian elder, "the contributed money today is mostly spent for the individual finance of the churches."

The incident of the Rev. Park Cho-joon, moderator of the Youngnak Presbyterian Church, who has been arrested for his attempt to smuggle out \$200,000 last week, is the showcase by church people's own accounts.

The critics question how a

minister with the monthly salary of 1.2 million won could have made that amount of money to keep as his own, though he might have received on a number of occasions the offerings of the so-called honorarium as an influential preacher and the reverend at one of the world's largest Protestant congregations.

The pastor's incident is regarded by many not as an individual case to be condoned but as a revelation of the dominance of mammonism in the church community.

A pastor, who declines the usage of his name, said: "It cannot be an individual case because within us, the pastors, there are numerous Rev. Park's."

An organization needs money at any rate to maintain its entity, a non-Christian theoretician notes, and the organization should have its own rule and discipline to protect it from falling to a criminal body or to keep its members from wrongdoings other than achieving the original purpose of the body. "Park's case means a break in the discipline," he added.

A theologian at Seoul's Methodist Theological Seminary, the Rev. Pyun Sun-hwan points out the disintegrated training of the would-be clergymen at the seminaries. "The curriculums at the schools have almost failed to provide the 'character-building' courses to the seminarians."

Dr. Pyun charges that the people-oriented mission plagued with the pragmatic American evangelists has contributed to the negative development of faithful aspects of the church in this country.

"Many of the ministers here are selling the 'easy gospel' to the faithful, promising that everything from business success to good health is achievable with the search of the blessing," said Dr. Pyun, citing the ministry of the American Robert Schuller, author of "Move Ahead With Possibility Thinking," as a model.

"With the Rev. Park incident," said the liberal theologian, "the correction of the attitudes concerning first the faith of the faithful as well as the clerics. An urgent need for the evolution of a new theology is called for."

Meanwhile, Prof. Un Chun-kwan of the Yonsei University Theological College warned that "even though the church is growing with the increase of converts, it could not be a church at all."

Confucianist South Korea rapidly converts to Christianity

Phenomenon of the cross



By Shim Jae Hoon in Seoul

It is 4.30 a.m. in a middle-class residential area of Seoul. Elderly people appear in the still-dark streets clutching their leather-bound Bibles, defying the cold. They are on their way to an early-morning service at the local church. A church in Seoul is basically anywhere where people can worship the second floor of an office building, say, or a makeshift army tent on an empty lot.

This kind of thing goes on every Sunday in Seoul, a city of nearly 10 million people. All over the South Korean capital, tens of thousands of people converge on the churches. There are 2,000 Protestant churches in Seoul with 2.5 million believers — 25% of the entire population. They are administered by some 12,000 deacons, ministers, pastors and other members of the clergy.

But these figures alone do not convey the real impact of Christianity in South Korea; it has to be felt. One of the best places to experience it is in the Yongsak Presbyterian Church, not far from the city centre. There, during five services offered every Sunday, more than 3,000 believers are crammed into the church at a time. At the other end of the city, in Yeodo Plaza, the Full Gospel Church — according to its spokesman — attracts some 180,000 people, with 12,000 people sitting in the main worshipping hall, which resembles a large football stadium. Clutching their Bibles, the rest of the crowd fills the corridors, the basement chambers and the square outside, to hear the Rev. Paul Yonggi Cho's fiery sermon relayed over a closed-circuit TV system.

Although much less boisterous, the city's Roman Catholic strength exceeds 500,000. They worship at 122 churches in the capital. At the Myongdong Cathedral, near a fashionable shopping area, 5-6,000 young people — many university students — take daily shifts to absorb catechism lessons. Although the church traditionally has been far less aggressive in its proselytising than the Protestants, Cardinal Stephen Kim has called this time "a golden age of Christian proselytising."

Even South Koreans are amazed at the rate of their Christianisation. Being a Christian is nothing special

any more — the question is, to which denomination do people belong? Not an easy question, for, according to the Ministry of Culture and Education, South Korea has 68 different Protestant denominations and sects.

In any case, according to the government census — the first ever undertaken — of 1 October 1983, 5.3 million people considered themselves Protestants. There are 25,000 Protestant churches of various denominations, served by more than 62,000 clergy. These figures indicate that 13.4% of



Pope John Paul II: a golden age.

the total South Korean population is Protestant (while 1.7 million South Koreans are Catholics). South Korea, in short, is definitely on the way to becoming the first Confucian country to turn predominantly Christian. But why?

Only a generation ago, South Korea was still dominated by Confucianism, people worshipped the souls of their ancestors as a matter of course. The native religious tradition is animistic, a world consisting of various gods, demons and spirits with whom one could sometimes communicate — often through shamans, who could also tamper with one's destiny, in the present as well as in the after-life. Koreans have always had a tendency to appease their angry,

happy, playful or jealous gods and spirits with worldly offerings. So how do these native beliefs blend into or conflict with the Christian faith? Or indeed, how did Christianity come to replace them?

Andrew Choi, a Roman Catholic priest studying the history of his church's development here, puts it down to a feeling of insecurity. "The Korean War," he said, "left a permanent scar on the psyche of most South Koreans." Certainly the three years of fratricidal war — with its toll of 3 million dead — destroyed the fabric of the Confucian structure which had dominated the Korean mind. The war split families and shook up social and political hierarchies. At the same time it enhanced industrialisation and necessitated the need for modernisation. Above all, it made the government — the traditional symbol of authority — appear shaky, as the United States bore the brunt of the fighting. And as the Confucian edifice collapsed, a huge spiritual vacuum appeared.

Those who went to church during the post-war period found not only succour but also a new vitality to cope with economic, social and political confusion. The Roman Catholic Church added 100,000 new converts each year for the three years 1956-58. The Protestants, with American missionaries offering relief and salvation did even better.

The fact that the first South Korean Government was led by Syngman Rhee, a Methodist, further spread the faith all over the country. Rhee exemplified the new power elite Christians with an American education or people who had learned English at missionary schools and thus developed access to the US military government which administered the South until 1948. Christians represented a new modernising force.

Wartime missionary activities produced many dedicated Christians, but also controversial movements such as the Rev. Sun Myong Moon's Unification Church and the Rev. Pak Tae Son's Olive Branch Church. These self-styled modern prophets preach a theology based on messianic charisma. Many of Moon's followers consider

him to be a reborn Christ. Pak has built a "Millennium Castle" town south of Seoul from where he controls the worldly goods of his followers, as well as their spirits. Inside this economically self-sufficient little empire, Pak has abolished money as a means of exchange. Such is his charismatic power over his flock, that, like the Moonies, many have abandoned their families and homes to live in the millennium town.

According to Tak Myong Hwan, an expert who has spent the past decade fighting these cults, the number of new sects claiming a connection with Christianity has grown from 64 in 1975 to 93 in 1980, and now have some 188,000 followers (apart from Moon's and Pak's followers, whose number runs into millions). The mainstream churches appear to be unable to control this swelling tide.

Prof. Noh Kil Myong of Korea University attributes the popularity of Christianity in South Korea to the consequences of radical industrialisation. A tradition-bound agricultural society has been transformed into a highly competitive industrial one in less than two decades, provoking social mobility on a previously unknown scale. Millions of rural immigrants have flooded into the cities, the farming sector, which made up 70% of the total demographic structure in 1960, dropped to 46% in 1970 and to 27% in 1980. Uprooted from closely knit farming communities and thrown into the grimy fringes of depersonalised cities, they have nowhere to turn to but the church. Brutalised urban slum-dwellers respond much more enthusiastically to messages of immediate salvation and success (both offered by the new religions) than to traditional virtues of hard work, dedication and honesty.

Textile workers from rural areas, struggling to improve their working conditions and to acquire a stronger sense of self, have been attracted by the Protestant Urban Mission, which fights to improve their status. The Catholic Farmers Association has a similar appeal by directing its ministry to organising farmers to defend their interests. Government suppression, instead of decreasing their number, has actually helped to increase it.

Both Protestantism and Catholicism have grown fastest in the industrial cities. According to Noh's figures the Catholic conversion rate was the highest in the port city of Incheon at 15.8%, followed by 13.3% in Seoul. Many of these new converts em-

brace gospels from revivalist sects such as the Pentecostal Church. The emphasis has shifted from traditional Christian ethics of suffering, sharing and sacrifice to secular success.

The tremendous growth of this type of revivalism is exemplified by the Full Gospel Church. Founder Cho, 48, claims to have cured his tuberculosis by the power of his faith in Christ. In 1958, with the help of just five converts, he set up his own tent church in a poor northern section of Seoul. Now, barely 26 years later, he commands one of the country's largest Protestant movements, with a following conservatively estimated at 350,000 and still growing. He operates a fleet of buses to move his devotees from their homes to his church.

Most of the church collections go to building more and more churches. Apart from the mammoth stadium in Seoul, another stadium-like temple



South Korean Catholics demonstrate: a new force.

has been erected at Paju, near the Demilitarised Zone. In addition to the huge mess-halls in which visitors to this mountain retreat take their meals, 150 cave-like catacombs have been built, allowing the faithful to pray and enjoy communion with God in complete darkness.

Cho has sent 120 of his missionaries to the US, Europe, Japan and Southeast Asia. His secular power is awesome. Many of his sermons — delivered in plain language easily understood by uneducated workers — are sharp and simple: faith will heal, faith will give you the gift of tongues (ecstatic utterances during prayer), faith will bring

you success in business, in work, in whatever you do.

In Cho's theology, many experts see traces of early Korean shamanism and Confucianism all cleverly measured and mixed. His message strikes a chord in spiritually dispossessed people, who feel insecure faced with war, political uncertainty and economic deprivation. These factors recur in a constant pattern, not only in the new religions, but the old ones too.

A strict hierarchy (as in the Confucian state) governs the clergy. Although many new converts are women, few of them are ordained as full-time ministers or pastors. Young clergy must obey older clergy and, in turn, hold sway over the lay people. "Christians in South Korea are not progressive or liberal," commented the Rev. K.C. Suh, a former theology professor at Ewha Women's University. "Our Christians are Confucians dressed in Christian robes."

Venality is another controversial aspect of South Korean churches. The growing practice of building larger and larger places of worship, the questionable campaign of aggressive proselytisation in the streets, the stealing of converts from rival churches all represent the corrupt side of religion. This aspect of the church has received much publicity in recent years, with the local press coining the phrase "church pollution."

Residents of Seoul's Yongdong area, known for its large number of very rich and politically powerful figures, enjoy speculating which church is going to build the largest place of worship. But this is much more than social chitchat: along Yongdong's broad thoroughfares stand some of the most expensive brick buildings in South Korea.

The number of critics is growing as fast as the converts and the churches themselves. This may be a healthy sign that South Korean Christians are aware of the need to save their religion as well as their souls. What is interesting is that the call for reform comes not so much from the clergy as from the laity, which is becoming concerned about the image of its belief.

"So far, bad money is chasing out the good money," commented the Rev. Moon Sang Hi, a theologian at Seoul's Yonsei University — a prestigious institution established by American missionaries. Moon — no relation to the Moon of the Unification Church — says that Christian churches in South Korea have sacrificed quality for quantity. "This is a time to take a hard look at ourselves," he said. "We ought to ask how much Christianity has changed us, or, indeed, whether it is changing us at all." □

Asia's nation of saints has a lot to celebrate

By Ian Buruma in Seoul

South Korea's 17 million Roman Catholics have much to celebrate this year. It is exactly 200 years since the first Korean was converted to the faith. And to commemorate the bicentennial, Pope John Paul II will be visiting South Korea in the first week of May. He is due to say Mass in the Korean language on Sunday 6 May, in front of an expected congregation of 500,000.

The pope originally was invited by the Roman Catholic Church in South Korea to come on a pastoral visit. Not to be outdone, the government then invited him to make a state visit. Nevertheless, the Vatican appears to favour the approach of the church and his visit is officially designated as a pastoral one.

During his stay, the pontiff will officiate a rite known as the Promulgation of the Universal Law, whereby 103 Korean martyrs will be elevated to the sainthood

The canonisation of the martyrs — 10 of whom were actually French missionaries and all of whom died violently in the 19th century — is remarkable: only three countries, Italy, Spain and France, will have more saints than Korea.

Visits by the pope cannot fail to have political implications, especially in countries with shaky records on human rights. Certain elements in the church — especially the younger priests — are active and outspoken in social and thus, inevitably, political affairs.

They have often had the strong backing of South Korea's Cardinal Stephen Kim and will certainly seek encouragement from the pope, who is likely to be sympathetic. But he is unlikely to offer church activists very much more than sympathy. Attacking a government faced by one of the most hostile communist states in the world (North

Korea) would hardly be in Pope John Paul's character.

He is expected to offer prayers for the 17 South Koreans who were killed by North Korean terrorist bombs at Rangoon's Aung San Martyr's Mausoleum on 9 October 1983. According to a statement by John Oh, chief of the social affairs commission of the archdiocese of Seoul, the pope "doesn't want to get involved in politics." During his stay, however, he will visit Kwangju, the scene of the violent uprising in 1980, which in itself might be construed as a political act. And he is expected to say a prayer for North Korean Christians — if they indeed still exist. According to Oh, the pope "knows exactly what the situation in the North is."

While the Catholics welcome the pope, South Korea's Protestants will be preparing to celebrate an even more extraordinary success story. This goes back only 100 years, to when three American missionaries landed in Incheon harbour on Easter Sunday 1885. Today, there are some 5.3 million professed South Korean Protestants, mostly Presbyterians. If the so-called marginal Protestants — ranging from

From rural ghetto to urban institution

The Roman Catholic Church in South Korea has been growing steadily for the past 200 years, but since the middle of the 1960s it has experienced a real boom. The figures speak for themselves: in 1965 the faithful numbered 183,666, climbing to more than 1 million by 1975. Since then the conversion rate has accelerated even more: between 1975 and 1982 the number of Catholics went up to 1.7 million.

Why this extraordinary growth? And why should South Koreans choose to become Catholics instead of, say, Presbyterians, Methodists or even Moonies? The Catholics appear to have a cultural advantage over the Protestants in South Korea. The strong emphasis in the Catholic church on hierarchy and ceremony is congenial to a people raised with Confucianism. A prominent Catholic scholar in Seoul said: "Koreans worship Confucius more than Christ, but the parish priest more than Confucius."

However, what is seen to be an advantage can become a disadvantage. From the beginning of Christianity in Korea, many people were attracted to the church precisely because they wanted to escape from the hierarchical Confucian system. This still appears to be true. A foreign Jesuit priest, long active in the South Korean church, explained that many young people join

the church because they are taken more seriously there than at home or at work. Although the Catholic hierarchy — especially since the appointment of Cardinal Stephen Kim — is not as rigid as in the past, the Protestants have been more associated with Western liberalism and democracy, appearing more attractive to young idealists.

Catholics do point out with some justification, however, that shop-front churches, fly-by-night seminaries, marginal charismatic groups and other dubious organisations are a largely Protestant affair. Catholicism has a reputation for seriousness which tends to attract urban intellectuals. And as the church is changing its identity from a rural ghetto church to a more urban institution, the number of students and intellectuals wishing to be converted is rising fast.

Nevertheless, the Catholics are still gaining conversions in rural areas too. In fact, 60% of rural church members are converts — defined as people baptised after the age of 13. Most of these people cited family, marriage or friendship reasons for joining the church. Only very few appear to have been attracted by increased political activism. According to a Seoul Jesuit: "people in the countryside do not even realise that President Chun Doo Hwan took power in a coup d'état."

The city church is a different story, however, especially in Seoul and such provincial centres as Kwangju, Wouju and Pusan where the examples of Kim, Bishop Tehi Hak Soun, the poet Kim Chi Ha and others have drawn many idealists into the church. It all started after 1972, when then president Park Chung Hee declared martial law and, through the so-called Yushin Constitution, appropriated almost total power to himself. The cardinal warned at the Christmas Midnight Mass of that year that the new decree would "lead to a government without people" and asked the president to withdraw the constitution.

The ensuing student movement was strongly backed by Tehi, bishop of the Wouju diocese, a respected figure who had fled from North Korea after having been badly tortured. He was arrested by the Korean Central Intelligence Agency in 1974. It was around that time that 400 priests formed the Priests for the Realisation of Justice Group to discuss social and political issues. And organisations such as the Catholic Farmers Association and the Young Christian Workers Association became increasingly active in social affairs. But, according to a well-known activist in Seoul, "students and workers had and still have tremendous political expectations which the church cannot really fulfil."

He went on to say that though the church understood the feelings of the students, it is still very cautious about making public stands among the older bishops, especially, there is a strong

shopfront churches to charismatic sects such as that of the Rev Paul Yonggi Cho — are included, a further 2 million-plus can be added to this figure. Then there are the so-called Korean Indigenous Christians, such as the Korea Church of Christ or the Olive Tree Church. These boast more than 5 million members.

What all this means is that more than 25% of South Korea's 40-million population are Christians of one sort or another. More than 50% of the South Korean army are registered Christians. The Catholics and the Protestants will be celebrating these anniversaries in their respective ways: the Catholics, for example, will be beautifying the martyrs' shrines, editing new diocesan histories; building churches, and releasing a bicentennial anniversary edition of the Bible.

On a more practical level — and very much in the traditional Catholic spirit of charity — free eye operations will be available for the blind. What may seem to be a little less practical is the endeavour to evangelise North Korea. It is admitted, however, that this may take some doing. Meanwhile, the



Kim: backing for dissidents.

church calls for "a complete and detailed study of the difficulties of evangelisation of North Korea."

The Protestants have officially designated 1984 as the Year of Mission Movement for Making Love Real — a campaign which is to cost an estimated

Won 100 million (US\$126,582). Massive rallies are planned for various large cities where American evangelist Billy Graham, a highly popular figure among many South Korean Protestants and a model for a number of successful local charismatic preachers, is to appear.

The Movement for Making Love Real will campaign for an eye-surgery hospital and a "self-support village" for tuberculosis patients. There is also a plan to help families of prisoners who have committed more than two crimes out of economic need. Finally it hopes to take over welfare institutions for orphans, old people and the mentally and physically handicapped institutions which, until now, have had to rely on foreign aid.

Although the government is wary of Christian (both Catholic and Protestant) involvement in social affairs — especially those concerned with human rights or labour unions — it has little alternative but to support the Christian church in general. Given the present rate of growth, it is estimated that more than 50% of South Korea's population will be Christian by the year 2000.



Park; Chun: political caution.

conservative element which wants to avoid any confrontation with the government. Although Kim has at times confronted the government and is highly respected by social activists, some are disappointed by his attitude towards Chun — an attitude which is thought to be too passive. Generally, it is agreed that he was tougher on the Park regime.

There are various explanations for this. Some suspect that he has promised the government quiet for a while in exchange for full cooperation during the visit of Pope John Paul II. A more likely explanation, given by a prominent activist, is that the cardinal feels that social action is too fragmented. According to this priest, the cardinal is concentrating on spiritual education in order to forge a common

source of energy for social and political action.

In any case, though radicals may feel that the church is not moving fast enough, the majority of Catholics are not social activists. According to a poll conducted in the early 1970s, more than 70% of South Korea's Catholics agreed with the statement that "social change must be

carried out slowly." And more than 80% felt that "the faithful must pay attention to their own spiritual lives first, before participating in social welfare and development work."

In sum, the pope will be quite pleased with his South Korean flock. They are devout, and willing to see social change, but not too fast and not at the expense of spiritual matters. They have their differences with the pontiff, notably over birth control, which is encouraged by the government and accepted as necessary by the people, but these are tactfully overlooked. And, as in the case of the Protestants, the harder the economic, social, military and political pressures on South Koreans become, the more they will turn to the church for solace and stability.

— IAN BURUMA

The exodus: fleeing the persecution of the North

In 1945, when the Japanese occupation of Korea ended, there were more than 300,000 Christians — mostly Protestants — in what is now North Korea. The first Protestant missionaries, arriving in the 1880s, found the North a fertile ground for proselytising. This was partly because for hundreds of years, the Yi dynasty — which ruled the peninsula from Seoul — had despised the northerners. The Christian gospel of equality and brotherhood under God was so fervently embraced by the northerners that early Christians proudly called the city of Pyongyang, now the capital of North Korea, the "Second Jerusalem."

But all that is now past. When President Kim Il Sung imposed his iron grip on the North in 1945, most Christians fled to the South. Those who remained were systematically persecuted, and their churches and other properties were seized by the state. Today, visitors to Pyongyang will see hardly a single church left standing.

This has not, however, extinguished all hope among the South's Christians of one day reaching their brothers and sisters in the North. Knowing this, the

Kim regime has adopted a two-pronged policy of exterminating Christians in North Korea, while suggesting to the outside world — especially the South — that there are still Christians in the North today.

Some years ago, it is said, Kim invited a prominent overseas Korean Christian minister to a dinner in Pyongyang. He surprised his guest by asking him to bless the table with a prayer. But the visitor could find no practising Christians during his entire trip. The North Korean Constitution (revised in 1972) recognises the right of religious freedom, but Article 54 also adds, somewhat slyly, "the right of [conducting] counter-religious propaganda."

For all that, stirring tales of martyrdom occasionally reach the South, mainly related by defecting North Koreans. For example, in 1960, according to one such testimony, a railway worker in Wonsan, caught with a crucifix inside his jacket, was arrested, tortured and executed. This incident led to the imprisonment and execution of some 70 secret Roman Catholics in the North.

Shrill commentaries in official publications also provide indirect evidence that Kim may not have been totally successful in exterminating Christians. Until 1983, the Chosun (Korea's ancient name, used by the North) Christian League — apparently a paper organisation set up mainly for propaganda purposes — was represented by the then North Korean vice-president, Kang Yang Uk, Kim's uncle on his mother's side. Kang died in 1983 and his officials have hinted recently that North Korea will shortly print its own Bible and hymn book, edited from the standpoint of the "Democratic People's Republic of Korea."

Since 1974, this organisation has received increasing prominence, frequently issuing statements supporting southern Christian activists' anti-government activities. In 1981 and 1982, it also sponsored meetings in Vienna and Helsinki for overseas Korean Christians — mainly to pass resolutions denouncing the South's alleged oppression of religious activities. In August 1974, it applied for membership in the World Council of Churches (WCC), but the matter was shelved until the WCC could send a representative into the North to verify the existence of a Christian church and believers.

The North is unlikely to accept this demand, but southern Christians refuse to give up hope. Yu Kwan Yu's HLKX and HLAZ radio stations — located in Inchon and Cheju island — daily beam the gospel, choral music and other Christian-related messages to the North. The two transmitting towers are powerful enough to reach Koreans in China and the Soviet Far East, as well as in the North.



Pyongyang: churchless landscape of the 'Second Jerusalem.'

Korean listeners in China and the Soviet Union have responded by mail, but those in the North have not. All radio sets in the North (except for those in military facilities, government-run hotels for highly restricted foreigners, or owned by senior officials) have fixed dials. Ordinary North Koreans cannot listen to overseas broadcasts. The expensive operation continues in the hope of at least reaching North Korean vessels.

Other methods have also been tried. Until three years ago, some aggressive, fundamentalist organisations floated balloons containing palm-sized Bibles printed in red jackets, making them re-

semble Kim Il Sung's quotations over the Demilitarised Zone. The balloons were timed to explode over the North, showering Bibles on the ground. It was the South's answer to the North's continuing tactics of showering the South with propaganda material from floating balloons.

The Bible balloons have now stopped, according to church sources, after it was learned that those who picked them up in the North were arrested and sometimes executed. "We're concerned that this would help expose what Christians are left in the North and lead to their disappearance," said Yu.

— SHIM JAE HOON

A David waiting to bring down a Goliath

Social and political activism in South Korea's Christian churches was partly the product of a historical irony. Christians led the first two governments after independence from Japan in 1945. And yet, it was largely through their misrule that the tradition of church-based political dissent began to take its modern shape.

The first regime, led by Syngman Rhee, a Methodist and a fiery nationalist educated at Princeton University in the United States, was overthrown by a student revolution in April 1960. This happened shortly after a rigged election designed to pave the way for his third term in office. The second government, born out of this revolution, led by then prime minister John M. Chang, a Roman Catholic, tolerated so much political freedom all at once that it did not even survive nine months. Chang's government was toppled by an army coup led by then general Park Chung Hee.

It was under Park, probably the most Confucian of all post-war South Ko-

rean leaders, that church activism revived. In October 1972, Park declared martial law, rewrote the constitution to keep himself perpetually in power and suppressed all forms of dissent. As a reaction to this, the church activist movement flowered into a full-scale social and political campaign aimed at restoring democratic institutions.

Park, who could never abide any opposition, fought back ferociously for seven years, jailing and sometimes torturing Christians. In October 1979, against a background of heightened confrontation with church dissidents, Park was assassinated by his most trusted security chief, the director of the Korean Central Intelligence Agency.

Today however, after a decade of struggle for human rights and ministry to the poor and oppressed, the vocal minority among Protestants and Roman Catholics is crippled and demoralised. This is not just because none of their leaders remain in government prisons to keep the flames of

martyrdom hurning it seems, rather, that the generation of the 1970s is going through a period of gloomy retrospection.

To be sure, the removal of the authoritarian Park, through what was essentially a palace coup, has deprived the activists of one of their most obvious targets. Park's violent death left them in a vacuum. Although Christian activists had, by their struggle, created the atmosphere of change, Park had after all been removed by the system itself, without direct outside aid. And the abrupt emergence of a new generation of tough army officers, trained by Park and exemplified by President Chun Doo Hwan, then an army general, dashed the hope of activists ever playing a meaningful role in steering the country to a more representative form of government.

What froze activism was the rapid way Chun rose to his present position. With his sights fixed on middle-class fears of North Korea, political unrest and corruption, he easily consolidated his power, even though he had to put down the opposition quite ruthlessly shortly after imposing martial law in 1980. By far the most decisive event of that year was his bloody crackdown on the Kwangu uprising in May. With nearly 200 people dead and almost 1,000 wounded, the Kwangu insurrection — demanding immediate restoration of democratic institutions — was a tragedy that deeply shocked the nation.

But, though the nation was shocked by the crackdown, as a whole, it showed little sympathy for the insurrection. The message was that most people preferred political stability to an all-out confrontation with the military.

Another, much milder shock came in the spring of 1982. A dissident seminary student from a very conservative section of the Presbyterian Church in Pusan set fire to the US Cultural Centre, protesting against the US Government's support for the Chun regime. The arsonist, Mun Pu Shik, sought refuge at the Catholic Education Centre in Wonju, where a priest, Choe Ki Shik, offered him sanctuary.

A total of nine people, including Choe, were later arrested and given long prison sentences, but the incident put the entire Christian church in an invidious position. The local press, egged on by the government, played up the story so much that Christian activism was depicted as subversive. The church's attempt to fight back only made things worse: for without full knowledge of the background that led to the confrontation, most people believed the one-sided press accounts

When US Ambassador Richard Walker described South Korean dissidents as "spoiled brats" and US Commander John Wickham suggested that South Korea's people were not ready yet for democracy, the Ecumenical Korean Christian Action Committee called for their recall. This raised the notion that unless "radical church activists" were not curbed, they could seriously undermine the country's security against the North, which wants the US presence removed from the South. Government propaganda, picturing the activists as communists, was so effective that children in the provinces began heckling nuns and priests as "reds."

The church activists, by touching on ideological matters, had clearly overstepped their boundaries. This led to a polarisation within the South Korean churches. The activist minority, for whom the Gospel is meaningless without social responsibility and involvement, finds itself facing a vast majority of conservatives dedicated to the prin-



ciple of individual salvation, and of the church protecting the state against the atheist communism of the North.

Then there is the foreign connection. The government has been especially wary of the National Council of Churches' connection with some European churches it considers radical. Officials claim that financial aid by West German church groups has encouraged South Korean activists to continue a hardline posture against the government.

Some former activists, such as ex-president Yun Po Sun, Minister of Health and Social Affairs Kim Chong Ye and the Rev. Kang Won Yong, deserted the ranks to join the side of the Chun regime. Their main message — unity in the face of North Korea, promotion of national reconciliation and healing the wounds of Kwangu.

While, as happened during the later years of the Park regime, the conservatives are expected to strengthen their grip on the Protestant churches as a counter-balance to the activists, the

activists are debating what they should do next. They seem to agree that shrill rhetoric ought to be toned down, particularly the Marxian language of the confrontational model especially since, according to the Rev. Son Bong Ho, professor of philosophy at Seoul National University: "The government, through its anti-corruption drive and other political platforms, has pre-empted [the activists'] slogans."

But activism is by no means dead. The image of the committed Christian defying a dictatorial power in the style of David and Goliath is attractive to intellectuals. Many believe that church activism (especially among the laity) will get stronger, for South Korea offers no institutions for free political debate. This democracy will continue to be mainly preached from the pulpits.

Activists are now waiting for the right issue with which to hammer the government. Some thought the moment had arrived with the arrest in early January of three people linked to the Korean National Council of Churches and charged with praising the North Korean reunification formula. Reporting of this case overseas (REVIEW, 26 Jan.) and complaints by foreign leaders including Australian Prime Minister Bob Hawke helped bring about their release. The government clearly wished to avoid a new confrontation with such dissident leaders as Moon Ik Hwan, Pak Hyoung Ku and Kim Kwan Suk, who were ready to exploit the arrests as a new rallying cry.

Activists in the future will be more sober in style and will adopt longer-term strategies than before. The government's reunification policy is a case in point. Pak and others — feeling that the government has used the issue to curb freedom of speech — want to generate a policy based on national consensus. This is a touchy issue, as the government must negotiate with the North, while taking note of what the dissidents are saying.

Another issue is whether Chun will agree to revise the constitution to enable the people to elect their chief of state through a universal voting system. Under the present system the president is elected by a collegium of several thousand deputies. This, according to opposition politicians and activists, makes it easier for another retired general to succeed Chun. Church activists, though still dormant, could play a crucial role in revising the constitutional amendment, which in the minds of many South Koreans was Park's main tool to exclude civilian politicians from governing the country.

— SHIM JAE HOON

Pioneered by scholars, popularised by the people

Koreans are often compared to Poles. They are fiercely nationalistic, inspired no doubt by years of suffering at the hands of stronger neighbouring powers. National suffering — as in the case of the Poles — may also account for the hunger for spiritual solutions to worldly problems. And like the Poles, many Koreans are among the most ardent Christians in the world. So the coming visit of a Polish pope to South Korea seems entirely appropriate.

But Poles are Europeans, raised — atheists as well as Christians — in a Judaeo-Christian tradition. Korean cultural traditions are quite different. Why, then, is every South Korean town dotted with Christian churches?

One factor is that it was the Koreans themselves who introduced Christianity and not long-nosed foreigners. Consequently, it was not a religion imposed or taught by alien invaders, but one discovered by curious intellectuals in the 18th century. It was felt at the time by many intellectuals that Korean culture had little left to offer them. Buddhism had ceased to be an important social force as far back as the 12th century, unlike in Japan where Buddhist temples can be seen in any city. Korean Buddhism had retreated into the seclusion of the mountains — the domain of mystics and monks.

Confucianism played an important role, of course, but the neo-Confucianism espoused by the rulers of the Yi dynasty (1392-1910) was rigid and oppressive and any vitality it might still have had was sapped by the endless quarrels between different schools — quarrels which were usually inspired more by politics than philosophy. It was the members of one of these schools, the so-called Men of the South, who felt most attracted to Catholicism. And the subsequent attacks on Catholicism in Korea were directed as much against the Men of the South as against the alien religion.

The initial attraction to Catholicism was intellectual rather than religious. Korean envoys to the Imperial Court in Peking brought back Western books — translated into Chinese — on Western learning. One such work was Matteo Ricci's *True Doctrine of God*. In 1777, these books were studied with great interest by a group of venerable scholars, sincere Confucianists seeking an alternative to the rigid neo-Confucianism of their time. They felt they had found the answer in Catholicism.

One of the scholars — Yi Sung Hun — was baptised in Peking in 1784. Returning home that year, he established the first Catholic church in Korea. But, though Catholicism in Korea was founded by scholars, it became most

popular among the lower classes, who saw in it a means to escape feudal oppression. The government, quite logically, felt threatened by a creed claiming a higher authority than the secular rulers.

During the next 100 years the church was severely persecuted by a government which was fast losing its grip on a more and more turbulent society. The 19th century saw the collapse of the Yi dynasty and the opening up of relations with the West. The certainties of the old self-contained world of the Hermit Kingdom were coming to an end, at the same time as contact with the West was leading to a stronger national consciousness.

A similar process took place in China with the collapse of the Qing dynasty and the Confucian mandarinism which supported it. But the Chinese had no alternatives to their old world — to them the new, Western world was simply barbaric. Such sentiments existed in Korea too, of course, but the vital role of Christianity in Korean nationalism — a role which has still lost none of its vitality — suggests that the discovery of Catholicism and Western learning by Confucian scholars had enabled Koreans to enter the new world without losing their national pride. They had not been converted, they converted themselves.

Religions often thrive under persecution — a sense of togetherness is generated. Catholicism, plagued by four major persecutions in 1801, 1839, 1846 and 1866, which brought death to thousands of believers, became an underground church. It was practised mostly by potters, who could move freely around the market towns. Many potters were scholars who had given up their rank. This had certain advantages. Since they were itinerant, they could easily organise clandestine meetings and hide priests. But still martyrdom characterised the first century of Korean Christianity.

Although a treaty with France in 1886 gave religious freedom to Catholics in Korea, the effects of persecution remained. Not until the 1970s did Catholics really dare stick their necks out again. Catholicism became a rural faith of farmers and potters, anxious to appease the authorities rather than risk persecution again. This meant that the most important phase in Korean Christian history was entirely dominated by the Protestants. And if Korean nationalism had been helped by Catholicism, it was carried by the Protestants.

Protestantism quickly established itself after the arrival of three Ameri-

can missionaries in Inchon in 1885. It was the Presbyterians, and to a lesser extent the Methodists and Anglicans, who were in the forefront of Korea's modernisation. The Protestants set up hospitals, schools and universities and helped stamp out illiteracy. Their role is perhaps best symbolised by the fact that a proper grammatical system for Hangeul (Korea's national script) was first worked out when the Bible was translated into Korean.

But the nationalist role of the church really became vital when the Japanese arrived. First as colonisers, in 1905 and as supreme masters five years later, when Korea became part of the Japanese Empire. Even the last ruler of the Yi dynasty turned to the missionaries for help. When the Korean people rose heroically against the Japanese in 1919, 15 of the 33 signatories of the independence declaration were Protestants. Of the people arrested during massive street demonstrations, 15% were Presbyterians and 15% were members of the extreme nationalist Chondokyo sect, which still exists and which was strongly influenced by messianic Christianity. (Only 0.35% of those arrested were Catholics.)

It was also during the time of the bloodiest Japanese suppression that Koreans revealed their taste — inspired perhaps by ancient shamanism — for revival meetings, a tradition still carried on by the likes of the Rev. Paul Yonggi Cho and the Rev. Sun Myung Moon of the Unification Church. American evangelist Billy Graham is certainly more popular in South Korea even than Pope John Paul II. The attempt to overcome hardship by collective hysteria is one of the more primitive aspects of religion in South Korea. It is also encouraged by the government, for not only are many charismatic church leaders, such as Moon, conservative, but they steer clear of political activism.

It would be wrong to assume, however, that all Korean Protestants under



Cho: hysteria to overcome hardship.

Japanese rule were political activists. Initially the Japanese Government was quite well disposed towards missionaries, because the Japanese also wanted to make haste in Korea's modernisation. Certainly, they acted purely out of self-interest, nevertheless, they were active in building railways, schools — where Koreans were forced to learn in Japanese — and hospitals. Although missionaries, foreign as well as native, abhorred Japanese methods and strongly opposed attempts to force Koreans to follow the Japanese Shinto creed, many tried to remain neutral.

The role of the Protestant churches was in many ways similar to that played by both Catholics and Protestants today. Christianity was a moderating force as well as a political asylum — a place of refuge, where activists and oppressed citizens could find spiritual solace in relative safety. Also, it was (and is) an important haven for all kinds of idealists, and though church people were (and are) often politically active as individuals, the church itself has tried to remain above politics, with varying degrees of success.

What is true, however, is that the American liberal tradition came to the country with the Protestant missionaries. It is partly this tradition which still attracts people to the church. Thus, inevitably, moves towards more democracy will be connected with the Christian church. It is interesting to compare the motives of Koreans converted to Christianity under the Japanese with their modern counterparts. According to the Rev. C. E. Sharp (writing in 1906) the primary motives were dissatisfaction due to political oppression and poverty, and the quest for Western learning. If one substitutes liberal politics for Western learning, little appears to have changed.

Some activists in the independence



Sun Myong Moon: conservative not activist.

movement felt that the church, and especially other Christian countries, did not do enough. After the bloody purge of 1919, many refugees ended up in Manchuria and the Soviet Union, where they were influenced by Marxism. The movement was soon split between adherents of American, often Christian liberalism and supporters of Soviet Marxism. In 1945 the country itself was split in two, and those Christians who could fled to the South. Half North Korea's 50,000 Catholic population fled between 1945 and 1950.

The 1950-53 Korean War and its miserable aftermath offered another boost to Christianity in South Korea. There are various explanations for this, large-scale suffering always inspires religious conversions — as does increased contact with Westerners (soldiers as well as relief-agency workers). There was an element of opportunism in this, as food and other material relief may at times have been easier to obtain if one expressed the right Christian sentiments.

Nevertheless, a word much used by people in the church is integrity. While South Korean society continues to undergo tremendous changes — social, economic and political — the church remains more or less stable, it offers something to hang on to. The influence of such figures as Cardinal Stephen Kim who, during the last years of the late president Park Chung Hee's regime in the late 1970s, stood up against the government when it was dangerous to do so, also accounts for the church's popularity among the country's youth, especially students. Respected artists, such as the poet Kim Chi Ha and Moon Byang Nan, became Christians — both were outspoken critics of the Park government. Moreover, Moon had been an atheist and ardent nationalist, who felt that Christianity was an alien religion.

Moon's conversion proves how important the connection between nationalism and Christianity still is. The Rev. Kim Kwam Suk, president of Seoul's Christian Broadcasting System and active in human-rights affairs, explained: "We have to find our national identity. The more we are exposed to Western thought, the more conscious we become of who we are. This is a creative tension." Another politically active Protestant churchman put it in more political terms: "We feel that the government has sold out to foreign domination. We can only regain national freedom and sovereignty through the gospel."

It is open to debate whether South Korea is really as dominated by foreign powers as contemporary activists say. But the fact that it is seen by many as such, and that Christian gospels are considered proper tools with which to fight it, shows just how embedded in South Korean thought the nation's Christian church has become.

— IAN BURUMA

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The secret behind the world's biggest church

by Paul Yonggi Cho

Church growth has become one of the most noteworthy subjects in Christianity today. Before 1980, individual revival movements took place with such prominent figures as Billy Graham and Oral Roberts. More recently it appears that the individual revival movements have abated and revivals have burst forth in the local churches. Each year has had its specific move of God. The healing movement in the 1960s; the charismatic movement in the 1970s; the church growth movement of the 1980s.

Following are four important steps to church growth which I have been teaching for the past years in overseas crusades.

STEP ONE: PRAYER

It is utterly impossible for a pastor to expect his church to grow without prayer. Many ministers today think the motivating power of church growth is in a particular system, or in a particular organizational structure. This is a wrong opinion. The motivating power behind church growth is fervent prayer.

Upon graduation from Bible school, I first pioneered a church in Bulkwang-dong, a suburb of Seoul. At that time, Bulkwang-dong was a very remote place where foxes slinked around at night. During the summer, more frogs than people came to the church services. Their noise greatly disturbed my preaching. To add to the difficulty, a long rainy period, known as the monsoon, took place in the summer.

At first my congregation consisted of



only five people, and they were my family members.

My life as a new pastor was horrible and miserable. In fact, a couple of times I almost gave up pastoring the church. The only thing I could do in that difficult situation was to pray. Prayer became my solution as I sought and found peace only through fervent prayer. Every night I prayed until the early hours of the morning for the congregation to increase.

Due to the devastation following the Korean War, it was very difficult to evangelize. The church was expected to supply the people with financial and material needs, as well as the Word of God.

However, a change soon came to the church which caused it to grow. Some ruffians in the village threatened our church, saying that if I did not show them mira-

cles, they would destroy the church building.

Meanwhile, there was a lady who had been suffering from paralysis for seven years. I started to pray for this lady in order to show the miraculous power of God to those who still believed in shamanism. One day as I was praying for her, I had a vision. I was fighting with a great serpent, and was finally able to cast it out "in the Name of Jesus." The very next day, this lady was marvelously healed.

The lady came to our church, and when the ruffians saw the change, they repented of their sins and accepted Jesus Christ and their Saviour. It was not long before others in the village began to come to church and confess that truly God did exist. Naturally, the church began to grow rapidly.

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The secret behind the world's biggest church

From previous page

STEP THREE: MESSAGE

In one word, this message could be labeled "Hope."

I recall while a student in elementary school, many of the students passed out under the hot sun while doing morning exercises. This was due to lack of nutrition. The teachers would move the unconscious students to the shade beneath a nearby tree, and gently massage their faces with cool, refreshing water.

The message of a pastor has the same function as that cool water. Pastors are to lay the broken souls, of those who have passed out because of sins, sorrow, afflictions, and meaningless lives, under the tree of God's love, and encourage them to build up a new life by giving them the message of living water through Jesus Christ. Where there is hope, there is faith. Only then can lives become meaningful. The Bible says: "Where there is no vision, the people perish" (Prov. 29:18).

Many ministers have set up their pulpit in Mount Sinai to judge and condemn the souls of men, instead of quenching their thirst. Why don't they give the Living Water to those who are thirsty? It would be a great tragedy if a pastor only judged the thirsty souls as to why they became so thirsty.

My message of hope is based on III John 1:2, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Some theologians claim that if a person asks God to bless him in a material sense, he is in a low spiritual state. They call it "prosperity religion." Is this wrong? Where can we go to be blessed if not to God? When God created the heavens and the earth and all the things that are in it, He also blessed man. "So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:27-29).

The message of a pastor is to include God's blessings. Obviously, it is wrong to proclaim only material blessings. Above all, pastors must preach the redemption of Jesus Christ. Next they must proclaim the blessing in their own hearts and lives, and the blessings of good health. It is actually because Christ intended to bless us that He suffered and died. Yet, there are people restricting the work of redemption only to the salvation of souls. God wants us to be blessed materially, also. However, if a person directs his mind only to material blessings, it is fleshly desire, and greed which is idolatry.

Christians are to "seek first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The message of hope meets the needs of the people. God is the One who blesses us. As pastors preach this kind of message, their church will increase.

STEP FOUR: ORGANIZATION

One of the reasons churches do not grow is that ministers are only fishing with a rod and reel instead of using the net, also. The net is the Home Cell System. In our church five or ten families belong to one home cell. The home cell leaders and the section leaders work together in the home cells. Even if a pastor organizes the system very tightly, it would be of no avail unless the home cell and section leaders do their jobs faithfully.

At the Full Gospel Central Church, seminars for home cell leaders are held twice a year. Home cell leaders are trained in different ways. First, using the basis of Biblical truth, we help them realize how important and crucial the role of leaders actually is. The Bible is taught very explicitly in order that each leader, in turn, may teach the Word of God correctly to members in his home cell.

Each home cell leader is required to complete a three-month course at our Bible School for Church Laymen and a six month course at our Bible College for Church Laymen.

However, sometimes there will be tears

and holes in the net. Perhaps a home cell leader is not leading his cell according to Biblical truth, or is leading the cell astray. Of course, if a flaw is found in the net, someone has to repair it immediately. The pastor in charge of this particular district is responsible for the repairs. Nevertheless, pastors do their best in starting the home cell so that people may grow and yield fruit in the community.

One point to consider is that pastors must have goals to attain. The main reason why the majority of pastors fail in their home cell ministry is they have not taken proper care of the cells once they have been organized. It might seem hard to set weekly, monthly or even yearly goals, but it is essential for growth. I have watched dogs running a race. Their master puts a rabbit on a wire connected to a tractor so that the dogs can keep on looking at the rabbit while running the race. Our church always sets goals. This is one of the secrets to our growth.

Some people might be afraid the fellowship between pastors and congregation will be severed if the church grows too big. There is no need to worry about this situation, if the home cell system is well organized. Church growth is the will of God. The home cell unit can be considered as a small church. If a church becomes big, it can reach out to more people, and have a broader scope of evangelization.

Our church has over 100 missionaries serving overseas. Moreover, every day my telecasts are being aired in strategic cities throughout the Republic of Korea, and once a week in the United States. In addition, we have provided financial aid to building military churches, and have assisted over 300 churches in the countryside of Korea. And we have donated to many Christian organizations. This information is given to emphasize just how effective a large church can be in ministering to the glory of God. Our ultimate purpose, though, is winning souls.

My prayer is that churches all around the world may grow so that they can glorify God through their ministries.

A short time ago while holding an inter-denominational seminar for ministers, I was interviewed on television by Dr. McGavran of the Fuller Theological Seminary in California. During the interview I made the point that "without signs and wonders, the church cannot grow." The Fuller Theological Seminary offers a course in "Signs and Wonders." The students showed great interest in this particular course. Surely, signs and wonders have an important role in the growth of the church in today's world.

Now, I do not believe I have received a special gift from God. I just read the Word of God diligently and apply the principles contained therein to my own ministry. As a result, the Holy Spirit works through my ministry. I have seen souls saved, broken hearts healed, physical diseases touched by the power of the Holy Spirit. In addition, I have seen many people become successful after the Holy Spirit came into their lives.

One thing to remember is that signs and wonders can never take place without prayer. Therefore, ministers ought to pray more fervently and eagerly than any other person. I arise at five o'clock every morning and concentrate on praying for one or two hours. Unless I follow this pattern, there is no way I can continue to minister to people. When I am lost in prayer with the Lord, my soul becomes full of hope and encouragement, and my body feels as though I am in a state of ecstasy. This is the reason I admonish ministers to pray for one or two hours early in the morning. By keeping a consistent time, the result will show in the interpretation of the Word of God. To a pastor, the message being preached is like life. The right interpretation of the Word of God is the most important part of the message. How to interpret the Bible determines what to preach. What to preach determines the growth of the church.

Prayer helps to interpret the Bible in the right way. Nowadays, there are many pastors who do not interpret the Bible in the correct way. They are called humanistic ministers. Christianity is to be absolutely theocratic. The Gospel of Jesus Christ should not be used as a political tool. Up until this point, my ministry has been Bible-centered, and it will continue to be so in the future. Every Wednesday and Friday evenings I teach the Word of God chapter by chapter in an exegetical way; even on Sunday my sermon is mainly interpreting the Word.

At one time I neglected praying and used the Bible as a tool of philosophy. This was when our church was at Seodaimun before it moved to Yoido. On one particu-



Dr. Paul Yonggi Cho holds the distinction of pastoring the world's biggest church. Every Sunday, more than 300,000 fill the vast auditoriums of Full Gospel Central Church of Seoul, Korea, in seven services. But this growth did not come easily for Paul Yonggi Cho who recalls the early years when life as a pastor was "horrible and miserable." In this article he tells how God taught him the basics of church growth through bitter experience and fruitlessness.

lar morning, my subject was on "existentialism." After the service, an elderly lady came into my office with her gray-haired husband. I figured they were going to tell me how wonderful the service was, and how much they had been blessed by the sermon. To my surprise, the husband said, "Pastor Cho, I am a philosophy professor in college. My wife forced me to go to church with her. I came here today, and was really disappointed. Your preaching was just like a research paper that a freshman in college wrote. I did not come to church to listen to a philosophical lecture. I came to hear the Word of God."

After this experience, I was shocked and deeply regretted that my sermon had been such a disappointment. I determined anew to preach only the Bible, the wisdom and the knowledge of God. And, I began to pray harder than ever before.

In addition, by praying, a close walk with God is experienced. God is love. That is why God wants to have loving communication with His people. Our fellowship with God becomes deeper and closer through the communion of the Holy Spirit. The pastors who have a deep fellowship with God have power in their min-

istry. By being filled with the Holy Spirit, your ministry will be overflowing with deep abundant truth from the living Word of God.

Being filled with the Holy Spirit is in direct proportion to prayer. There is no way to be full of the Holy Spirit without prayer.

It is because of prayer that the Full Gospel Central Church has been growing so phenomenally. The people in our church pray without ceasing. Every weekend at Prayer Mountain, about 10,000 people gather to intercede in prayer for souls to be brought into the Kingdom of God for our church, and for themselves. Prayer is the motivating power to lead this big ship of the Full Gospel Central Church.

STEP TWO: HOLY SPIRIT

The right relationship with the Holy Spirit is essential to becoming a successful pastor. One time I fell asleep while praying and had a dream. I heard God's voice saying to me, "Pastor Cho, do you want the people in your church to overflow?" "Yes, Lord." "Be filled with the Holy Spirit." "Lord, I am filled with the Holy Spirit."

There is a difference between being filled with the Holy Spirit and having the right relationship with HIM. The person who has the right fellowship with the Holy Spirit is the person who is filled with the Holy Spirit, and should accept Him as a person. To have "koinonia" with the Holy Spirit, a person must have: (1) The relationship of fellowship. (2) The relationship of partnership. (3) The relationship of transportation. Many people fail to have fellowship with the Holy Spirit because they consider Him as an object instead of a person. The Holy Spirit is a person in the sense that He has knowledge, emotion and will.

The Holy Spirit is the spirit of action. I have discovered that when I have fellowship with Him, my ministry is fruitful. Every month there are countless new converts in our church.

Salvation is not possible by might nor by power, but only by the Holy Spirit. It is the Holy Spirit who gives hope to those in despair; comfort and peace to those in sorrow; life and vitality to those in anguish and agony; and healing to those suffering from diseases.

No matter how desperate and disappointing circumstances may be, if you have fellowship and partnership with the Holy Spirit, your church will grow exceedingly.